

THE PASTOR AS STEWARD:  
THE ROLE OF THE SPIRITUAL LEADER IN RENOVATING  
AND BUILDING CHURCH FACILITIES

by

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SAINT MARY SEMINARY AND GRADUATE SCHOOL OF THEOLOGY

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The Pastor as Steward:  
The Role of the Spiritual Leader  
In Renovating and Building Church Facilities

Abstract

by

John C. Chlebo

The focus of this project is the role of a pastor as steward versus his role as spiritual leader. A major question explored is how a priest accomplishes the important task of caring for the physical needs of the parish facilities while not losing sight of meeting the parish community's spiritual needs. This project is focused specifically on the stewardship role as it applies to major building additions and renovation and the need for fund raising in the parish. The hypothesis of the project is that the role of steward is appropriate to the pastor, and it is possible to achieve the necessary balance between his role as steward and his role as spiritual leader. The pastor can address stewardship issues while remaining focused on spiritual leadership which is his primary call as an ordained minister, and find a balance in the role of building buildings, souls and community.

The locus of this project is a case study of a building project which took place at Saint Christopher Parish in Rocky River, Ohio from 1997 to 2001. A short history of the parish provides a setting for the pastoral situation as it existed at the time of the building

project, and the process which was used is documented. Parishioners were surveyed to determine their satisfaction with the process and results of the capital campaign. The case study is grounded in a theology of stewardship and provides a theological and Scriptural basis for the role of pastor as steward. Personal reflection and evaluation are also part of the project.

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## **INTRODUCTION**

This Doctor of Ministry Project is entitled, “The Pastor as Steward: The Role of the Spiritual Leader in Renovating and Building Church Facilities.” It is submitted to the faculty of Saint Mary Seminary in Cleveland, Ohio in partial fulfillment for the degree, Doctor of Ministry. This project, a descriptive case study of the building and renovation experience of Saint Christopher Parish in Rocky River, Ohio, is grounded in a theology of stewardship. It details the approach used in that setting and describes the results. Insights and perspectives of parish members were obtained through the use of a questionnaire which provided information on their level of satisfaction with the process used, the results achieved, and the role of the pastor during the experience.

### **Focus of the Project**

The goal of this project is to examine the role of a pastor as steward versus his role as spiritual leader. This project focuses on the pastor’s stewardship role in regard to the physical plant of the parish. A major question explored is how a pastor accomplishes the important task of caring for the physical needs of the parish facilities while not losing sight of meeting the spiritual needs of the community. This project is specifically focused on the stewardship role as it is applied to major building additions and renovation and a need for fund raising in the parish. The hypothesis of this project is that the role of steward is appropriate to the pastor and that it is possible to achieve the necessary balance

between his role as steward and his role as spiritual leader. Achieving this balance is crucial to the ministry of a pastor. This project offers confidence and support to the pastor who faces the challenges of maintaining aging buildings, as well as the pastor confronting the multiple issues of beginning a new parish. Indeed, this project serves as a source of affirmation and encouragement to any pastor called to extraordinary stewardship. In summary, this project offers insight in how a pastor addresses stewardship issues while remaining focused on spiritual leadership which is primary for the ordained minister.

Some of the research questions explored include the following:

- A pastor arrives at a new parish assignment. He finds it in financial disarray and in need of much physical repair. Where does he begin?
- During the time of his tenure as pastor, congregational changes, aging buildings, or other circumstances demand that the pastor face the reality of having to deal with construction or renovation. How does a pastor maintain the physical/financial aspects once they are on a more sound footing?
- Pastors are not trained as administrators yet find themselves in that role. How does the pastor focus on these important practical needs without losing sight of his ministry as pastor of souls?
- How does a pastor balance the building of buildings, souls, and community?

### **Ministerial Context of Project**

The locus of this project is Saint Christopher Catholic Church in Rocky River, Ohio. The parish is located in an affluent suburb of Cleveland with a population of just under 20,000. The parish consists of 3000 families, over 7000 individuals. There is a parish day school of 500 students and a Parish School of Religion with 500 students. The parish was founded in 1922. The original construction consisted of a wooden frame church built in 1923 and four classrooms which were added in 1926. Four more classrooms were added in 1941. The new church was constructed in 1954, and the old church renovated for more classroom space. In 1959 a two story convent was built along with four classrooms for a total of sixteen classrooms. A community center was built in 1981 to complete the physical plant as it stood on the occasion of the 75<sup>th</sup> anniversary of the parish, in 1997 when I became pastor. The parish school had just completed a futuring plan which addressed the physical needs of an old school building. The first floor of the convent had been converted to a kindergarten several years before, and basement areas in the school building were renovated to provide space for library, computer rooms, and the Parish School of Religion Office. Enrollment was on the rise, space was limited, and the Community Center had become primarily a gym. There were leaks in some areas of the school and the boiler needed to be replaced. The 45-year old church building was in need of a new roof and had never been tuck-pointed, and the parking lot was in desperate need of resurfacing.

One of the first things I did was form a building committee made up of qualified

people to offer advice and suggestions. Everywhere we looked we saw price tags and there was a parish debt of \$200,000.00. We spent one year planning and took our case to the people. We estimated a \$3 million campaign was needed to build a new multi-purpose hall, media center and new offices for the day school and parish school of religion, as well as to repair the church building and parking lot. The people supported our plans, but they also wanted renovation in the old school and a connection built between the new facility and the church building. After consulting and praying, the decision was made to proceed with the more ambitious plan, and the people responded with pledges of over \$3.5 million. Work on the church building was completed first; the new construction which followed was completed in just over one year. In the meantime, extensive work on the interior of the church was also done, as a result of major water damage during roof replacement. This turned out to be a great learning experience in the art of insurance management. All of this was accomplished in a four year time frame.

At this point the reader may well ask where the pastor found time to do the things for which he was ordained. Believe it or not, I *somehow* managed to remain a priest and provide the spiritual leadership which the parish community needed. During this time the parish community rewrote its mission statement and established new goals and action steps for the next several years. The *somehow* is an important piece of what will be examined in this project. On a personal note, I enjoy being a parish priest and had always wanted to be the pastor of a parish. Now that I have reached that goal I would like to continue to be a happy parish priest. While I realize there is a great deal of administration, I think I am organized, efficient and quite capable of handling

administrative responsibilities. The situation I have found at Saint Christopher had abnormally high administrative needs. I want to be able to do what needs to be done, as well as be faithful to my ministerial responsibilities as a parish priest. It is my hope that this project will show some ways a priest can accomplish both tasks in a balanced manner. I hope that other pastors might learn from my frustrations and mistakes as they accept similar responsibilities in their ministry.

The four year project described above followed this time line:

Summer, 1997	Formation of Building Committee
Winter, 1997 - 1998	Selection of Architect
Spring, 1998	Selection of Professional Fund Raiser
June, 1998	Parish Town Hall Meetings
Summer, 1998	Parishioner Feedback
Fall, 1998	Formal Fund Raising Effort
Winter 1998 - 1999	Revision of Plans
Spring, 1999	Selection of Contractors for Church Work
Summer, 1999	Tuck-pointing and Roof Work on Church
Fall, 1999	Roof Problem in Church
Winter, 1999 - 2000	Repairs to Church Interior
	Development of New Mission Statement
Spring, 2000	Selection of Contractor for New Addition
	Additions to Project
	Establishment of Parish Goals

June, 2000	Groundbreaking
June, 2000 - July, 2001	Construction Period
August, 2001	Dedication of New Parish Center

### **Theoretical Section**

This project examines a theology of stewardship, and provides a theological and Scriptural basis for the role of the pastor as steward. The theology is applied specifically to the issues of extraordinary stewardship, the focus of this project. A theology of stewardship is important for the pastor who assumes the responsibility of extraordinary stewardship. The project also examines the role of pastor as spiritual leader and develops an understanding of how this spiritual leadership role relates to the pastor's role as steward. A synthesis of some of the existing literature is included to provide the reader with further sources to consult in the areas of stewardship, leadership, administration, and financial management.

### **Operationalization of the Project**

A self-administered questionnaire was used to perform a twofold sample. The first group surveyed were those who were most involved in the planning and execution of the building campaign. This stratified sample included staff, finance council members, building committee members, and members of the fund raising committee. The stratified



sample numbered approximately 50 individuals. The second group surveyed was a random sampling of parishioners and included approximately 250 individuals.

The project sought to learn the level of satisfaction of parishioners regarding the following variables which were part of the parish building project: ability to offer input; fund raising for the project; the period of construction; the role of the pastor; and the final results. The reliability and validity of the questionnaire were found in the high similarity of responses between those who were heavily involved in the building campaign and the random sample of parishioners.

The primary unit of measurement used in the questionnaire was the Likert scale. There was limited use of yes/no questions as well as limited opportunity for written responses to questions. Data was analyzed through the use of descriptive statistics and percentages, tables, pie charts and qualitative responses.

### **Reflection and Evaluation**

At the conclusion of this paper, I offer an evaluation of the project based on my own reflections as pastor of Saint Christopher Parish during this time of building and renovating. I include a list of some things that I would definitely recommend to a pastor who may be attempting any kind of building project, and I offer a list of those things that I would do differently if I were given the chance to do it over.

Minutes of meetings and details of the progress of the project are offered to the reader in the appendix as aids to understanding the intricacies of this specific case study.

There is also an annotated bibliography to assist the reader who may wish to make use of some of the literature available in the area of stewardship, leadership and pastoring.

## **CHAPTER ONE**

### **THEOLOGY OF THE PASTOR AS STEWARD OF THE PARISH**

The stated hypothesis of this project is that the role of steward is appropriate to the pastor and that it is possible to achieve the necessary balance between his role as steward and his role as spiritual leader. This chapter, which provides a theological basis for this hypothesis, is divided into five sections. The first section defines stewardship with an emphasis on its biblical roots. Section two considers the role of the pastor as steward. Section three examines the role of pastor as spiritual leader. The fourth section develops an understanding of stewardship and spiritual leadership as it relates to the case study of this project. The final section offers a synthesis of some of the existing literature on stewardship. The theology in this chapter is written primarily as it relates to the Roman Catholic tradition. Scripture quotes in this paper are from the *New American Bible* translation.

#### **Section One: Stewardship Within a Biblical Framework**

Over the past twenty-five years the topic of stewardship has found its way into Catholic literature and teaching. Among the pioneers on the topic is Bishop Thomas Murphy of the Diocese of Great Falls-Billings, Montana. He delivered an address on the topic during a 1983 stewardship convention in Orlando. His introduction to the talk contains a good opening for a theology of stewardship.

Who we are and what we do as fund raisers and stewards of the resources we possess challenge us to see these tasks as more than mere mechanical exercises of human labor necessary for the Church to be incarnate in the world. Rather, hopefully, the ministry we share in fund raising and stewardship is a response to the Lord's great commandment of love: "Love the Lord your God with your whole mind, your whole strength, your whole heart and your whole soul, and love your neighbor as yourself." (Mk. 12:30-31) In pursuit of love, Christ challenged his hearers to a relationship with God that is expressed in loving service of others. We are considering here the basic moral principle of our faith tradition - the need for love to come.<sup>1</sup>

Our ministry of stewardship, then, is not just about humanism, but is rooted in our relationship with God and others through Baptism. Fund raising is a vocation in the community so long as it serves the mission of the community. To define a theology of stewardship, Murphy insists that our efforts be placed within a Gospel framework and within the mission of the church which continues the ministry of Jesus and the Apostles. Murphy stresses that Christians are those disciples today. At the bottom line of any good theology on this subject is the question, "Does what we do and who we are as fund raisers reflect the mystery of God's presence?"<sup>2</sup>

Justin Clements goes so far as to call stewardship a revolution.

What exactly is this Quiet Revolution of Stewardship Conversion? It's a return to our Christ-centered roots. It's a straightforward reminder to *live* the Master's message, not just hear it. It's a refocusing of time and energy in our parishes

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<sup>1</sup>Thomas J. Murphy, *Toward a Theology of Fund Raising*. Orlando: National Catholic Stewardship Council, 1983, page 3.

<sup>2</sup>Ibid., page 5.

toward the life style that immediately identified the early Christians. It's a rebirth a renaissance - a reinstatement of our core values as disciples of Jesus.<sup>3</sup>

This revolutionary attitude may be nothing more than a return to the root meaning of the word, stewardship. The word most frequently used in the New Testament to describe a steward is *oikonomos*, which means "one who has the responsibility for the planning and administering (*nomos* = to put in order) the affairs of a household (*oikos*) that belongs to someone else."<sup>4</sup> These stewards or servants were responsible for hospitality, services, food, building maintenance, animals, grounds, scheduling, clothing and finances.

The Scriptural image of the shepherd, which captures this notion of steward, carries more meaning than our modern notion of managing. Stewards should be managers with passion or zeal and be emotionally involved in their caring or managing. In Rusbuldt's words, "Christian care-managers are the agents of God's plan to give this old world all the tender loving care it can get."<sup>5</sup> This sense of tender loving care is captured in the Scriptures in the image of the shepherd caring for the sheep. God himself is described as a shepherd and the people are seen as his flock, "The Lord is my shepherd; I shall not want" (Psalm 23:1). Again in Psalm 95, "For he is our God, and we are the people he shepherds, the flock he guides" (Psalm 95:7). The Prophet Isaiah refers to the

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<sup>3</sup>C. Justin Clements, *The Steward's Way: A Spirituality of Stewardship*. Kansas City: Sheed & Ward, 1997, page 19.

<sup>4</sup>Richard E. Rusbuldt, *A Workbook on Biblical Stewardship*. Grand Rapids: William B. Eerdmans Publishing Company, 1994, page 25.

<sup>5</sup>*Ibid.*, page 31.

coming Messiah with this same image, “Like a shepherd he feeds his flock; in his arms he gathers the lambs, carrying them in his bosom, and leading the ewes with care” (Isaiah 40:11). The leaders of the Hebrew people are described as shepherds, sometimes being chastised for not leading as they should: “Woe to the shepherds who mislead and scatter the flock of my pasture, says the Lord” (Jeremiah 23:1). A further admonition is written in Ezekiel: “Woe to the shepherds of Israel who have been pasturing themselves! Should not the shepherds, rather, pasture sheep? I will claim my sheep from them and put a stop to their shepherding my sheep so that they may no longer pasture themselves. I will save my sheep” (Ezekiel 34:2;10).

The shepherd image continues in the New Testament: “Jesus saw a vast crowd. He pitied them, for they were like sheep without a shepherd” (Mark 6:34). He addressed his disciples, “Do not live in fear, little flock” (Luke 12:32). He rejoices over the repentant sinner, “Rejoice with me because I have found my lost sheep” (Luke 15:6). The tender loving care of the shepherd culminates in John’s Gospel: “I am the good shepherd. I know my sheep and my sheep know me in the same way that the Father knows me and I know the Father” (John 10:14-15). This relationship between the Father and the Son is one of intense love and concern. In commenting on this passage William Barclay examines the meaning of the word “good” as it is used in this passage.

Jesus describes himself as the *good* shepherd. Now in Greek, there are two words for good. There is *agathos* which simply describes the moral quality of a thing; there is *kalos* which means that in the goodness there is a quality of winsomeness which makes it lovely. When Jesus is described as the *good* shepherd, the word is *kalos*. In him there is more than efficiency and more than fidelity; there is loveliness. Sometimes in a village or town people speak about *the good doctor*. They are not thinking only of the doctor’s efficiency and skill as a physician; they

are thinking of the sympathy and the kindness and the graciousness which he brought with him and which made him the friend of all. In the picture of Jesus as the Good Shepherd there is loveliness as well as strength and power.<sup>6</sup>

This sense of good speaks to the notion of a steward as *oikonomos*, one with responsibility that is performed on behalf of another not just with ability but with love. It is the shepherd's passion for the care of the sheep that makes him different than a hired worker. "The word shepherd should paint a picture to us of the unceasing vigilance and patience of the love of God; and it should remind us of our duty towards our fellow-men, especially if we hold any kind of office in the Church of Christ."<sup>7</sup>

In addition to the shepherd image, a Scriptural foundation for stewardship is also found in the Book of Genesis where God directs that humankind be caretakers of creation: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth" (Genesis 1:28). Later in Genesis we see Joseph called to be a steward in Egypt during years of drought. He cared for the Egyptians and also his own people whom he brought there to escape the drought in their own land. In the time of the Exodus from Egypt, Moses was called from tending the flock of his father-in-law, Jethro, and was entrusted with the care of God's people, Israel. The great kings of Israel, Saul, David and Solomon, were charged with the care and leadership of God's people as well as with the temporal affairs of the nation. David was chosen from his role as a shepherd to take on

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<sup>6</sup>William Barclay, *The Gospel of John Volume 2*. Philadelphia: The Westminster Press, 1975, page 62.

<sup>7</sup>*Ibid.*, page 55.

the new role of leading or shepherding God's people, Israel. It was Solomon whom God designated to build the Temple in Jerusalem. In the Christian Scriptures we see John entrusted with the care of Mary by Jesus at the foot of the Cross, and the Apostles entrusted with the care of the early church.

The Scriptures likewise provide evidence of God's invitation to his people to be grateful to the giver, God himself. Their liturgical formulas include exhortation to bring the best to the Lord in return for what he has given: "Therefore, I have now brought you the first fruits of the produce of the soil which you, O Lord, have given me. And having set them before the Lord, your God, you shall bow down in his presence" (Deuteronomy 26:10). This "produce of the soil" includes acknowledgment that even the very soil is from God. The author of Leviticus captures this same theme: "All tithes of the land, whether in grains from the fields or in fruit from the trees, belong to the Lord, as sacred to him" (Leviticus 27:30). The Wisdom Literature of the Hebrew Scriptures also encourages this idea of grateful giving: "Give to the Most High as he has given to you, generously, according to your means" (Sirach 35:9). The Christian Scriptures continue this notion of generous giving to God. Jesus challenges his audience to give generously to God in his parable of the poor widow in Mark's Gospel. Paul often speaks of giving, including his words to the Corinthians: "On the first day of each week everyone should put aside whatever he has been able to save" (I Corinthians 16:2). He writes to Timothy: "Tell those who are rich in this world's goods not to be proud, and not to rely on so uncertain a thing as wealth. Let them trust in the God who provides us richly with all things for our use" (I Timothy 6:17).



Another Scriptural theme which speaks to being good stewards is that of caring for one another. The emphasis on the responsibility of all to share what they have for the good of the community is especially evident in the Christian Scriptures. The writings of Paul are filled with exhortations of caring for the community. The verse which follows the one quoted above continues Paul's teaching on this topic: "Charge them to do good, to be rich in good works and generous, sharing what they have" (I Timothy 6:18). Paul's exhortation on giving and sharing in chapter eight of his second letter to the Corinthians singles out the church in Macedonia as an example of giving and sharing "even beyond their means" (verse 3). The Letter of James addresses the real heart of the matter of concern for one's neighbor: "If a brother or sister has nothing to wear and no food for the day, and you say to them, 'Goodbye and good luck! Keep warm and well fed,' but do not meet their bodily needs, what good is that?" (James 2:15-16). The parables of Jesus, flowing from his emphasis on loving God and neighbor, are filled with examples of being concerned with the needs of one's neighbor. Luke's stories of the Good Samaritan in chapter ten and the friend who comes knocking at midnight in chapter eleven provide two good examples. This sense of caring for the community is certainly not absent in the Hebrew Scriptures. The whole Exodus event is the story of a people who assist one another on their journey to the Promised Land. The sacred Passover Meal is shared with a family "too small for a whole lamb" (Exodus 12:4). The very Covenant between God and his people, Israel, is a common invitation to share the land which God was giving them: "To your descendants I will give this land" (Genesis 12:7). The Prophets throughout the Old Testament constantly remind the Hebrew people of their need as a

nation to repent and be faithful to the Covenant for the sake of one another.

The Scriptures, then, offer a clear framework for an understanding of stewardship. God has invited us to care for all of creation and God reminds his people to return to the giver a portion of what we have received. God challenges us to recognize our brothers and sisters in need as they share our journey to the kingdom.

The Scriptures also introduce the importance of stewardship in the early church. One of the final instructions from Jesus to Peter is for Peter to “feed my lambs and feed my sheep” (John 21:15-17). The care of the church continues the image of shepherding as the first century elders are encouraged to care for the flock: “God’s flock is in your midst; give it a shepherd’s care. Watch over it willingly as God would have you do, not under constraint; and not for shameful profit either, but generously” (I Peter 5:2). St. Paul also encourages a caring attitude for the church as he speaks to the leaders of the church at Ephesus: “Keep watch over yourselves, and over the whole flock the Holy Spirit has given you to guard. Shepherd the church of God, which he has acquired at the price of his own blood” (Acts 20:28).

This care of the church was also evident in the writings of some of the early Church Fathers including Ignatius of Antioch who was conscious of the call to “do justice to your office with the utmost solicitude, both physical and spiritual.”<sup>8</sup> This passage which was written by Ignatius to Polycarp, a fellow bishop, seems to suggest that even in the early church there was concern for the temporal and material needs of the church. “In

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<sup>8</sup>Agnes Cunningham, “Pastoral Leadership in the Early Church,” *Chicago Studies* 17, 357-370 (1978), page 367.

Polycarp's case the defense of his office is to be effected by a diligence that will touch on the total life of the community in both its 'fleshly' and 'spiritual' aspects."<sup>9</sup> As the centuries unfolded other leaders followed these early church fathers, and became pastors to their people from one generation to the next. The word *pastor* is Latin for shepherd and seems most appropriate as a title for those charged with leadership in the church.

Another emphasis from the early church which cannot be forgotten is the assumption that participation in the life of the church by the faithful was automatic. The contribution of each individual was not only important, but essential. Wallace Fisher offers some further historical insights that support an early notion of stewardship, pointing out that Jesus spoke five times more about earthly possessions than prayer.<sup>10</sup> In his view, the early church emphasized that one's generosity should be Christ-centered. He believes that the motivation to share one's gifts in the early church was gratitude for God's grace, but by the fourth century the motivation for giving had changed to a desire to earn God's approval. This led later to the selling of Masses and indulgences as a way to make God happy and buy one's way into heaven.<sup>11</sup> Those material needs of the church, then, are not new nor is the importance of giving them proper attention. Finding the right balance between the spiritual and material has always been a struggle. "Perhaps the most critical challenge to Christians living in an affluent, technological society today is the

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<sup>9</sup>William R. Schoedel, *A Commentary on the Letters of Ignatius of Antioch*. Philadelphia: Fortress Press, 1985, page 260.

<sup>10</sup>Wallace Fisher, *A New Climate for Stewardship*. Nashville: Abingdon Press, 1976, page 23.

<sup>11</sup>*Ibid.*, pages 75 - 76.

integration of the divine and the human, the gospel and human culture, the sacramental and non-sacramental realities of our existence.”<sup>12</sup>

Part of stewardship encompasses our call to spread the gospel message in order that the community can grow and reach out to others. We do this as teachers and as models for others, in works of justice and mercy and in our support for such efforts in the community. We do so in a spirit of love as well as a sense of duty. Finally, we do so as a response to being a Eucharistic people, for if the Eucharist is to have any meaning it must lead to works of love and Christian witness.

This whole notion of stewardship might best be described as an attitude. It is a real challenge to re-examine our whole attitude about giving. It is not about responding or giving to needs, but a deep realization that we need to give because we belong to God and all that we have belongs to God. We give from a sense of gratitude and because we have a relationship to God and to one another.<sup>13</sup> These considerations from Rusbuldt point to the question of how a leader fits into this plan of managing or caring for God’s gifts. Stewardship is clearly the call of a Christian.

What role does the Christian leader or pastor play in the stewardship picture? The next section addresses this question.

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<sup>12</sup>Agnes Cunningham, page 370.

<sup>13</sup>Rusbuldt, pages 62-63.

## Section Two: The Pastor as Steward

When considering the role of the pastor in regard to stewardship today, it may be helpful to focus on the pastor's role of providing the vision or overall direction for the congregation. In the words of Kennon Callahan, "we are called to serve, not survive."<sup>14</sup> He goes on to speak in terms of mission and summarizes his thought in six words, "Grow the mission. Grow the giving."<sup>15</sup> He believes it is the role of the pastor to motivate people to give to God because God's mission is a winning cause and people like to be part of a winner. It is important to make sure that people know why they are giving to a cause and precisely what their giving will be used for. He also believes that all people, not just the wealthy, are potential contributors. It is the role of the pastor to "help persons discover their generosity."<sup>16</sup> Unfortunately, there seems to be a reluctance on the part of pastors to address this issue of stewardship. Daniel Conway, in a 2002 study of pastors, reiterates the findings of an earlier study that pastors are reluctant stewards.<sup>17</sup> Some of the discomfort comes from what many believe is poor seminary training in the area of stewardship. The Conway study did find that pastors see value in providing a vision for their congregations. Donald Senior, in reflecting on the study, believes that the pastor

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<sup>14</sup>Kennon L. Callahan, *Giving and Stewardship in an Effective Church*. New York: HarperCollins Publishers, 1992, page 6.

<sup>15</sup>Ibid.

<sup>16</sup>Ibid., page 12.

<sup>17</sup>Daniel Conway, *The Reluctant Steward Revisited*. Saint Meinard School of Theology: St. Meinard, Indiana, 2002.

needs to be concerned about both the spiritual and material needs of the community he leads.

I don't think it is valid to think of a pastoral leader of a Christian community such as a parish as only responsible for the explicitly spiritual dimensions of that community's life. While obviously such things as preaching, leading public prayer, celebrating the sacraments, and visiting the sick are prime areas of responsibility, little of that can take place without the other more material realities such as a sound building, a competent and justly compensated staff, and some money in the bank. Those "material" realities provide the environment in which the more spiritual realities can be incarnate, and in many ways those material realities set the tone for the spiritual.... What can be hoped for is developing a vision of the Christian community in which such practical realities are recognized as not peripheral but central, and preparing a generation of pastoral leaders who understand and support such a vision.<sup>18</sup>

A very different approach towards stewardship from outside the realm of church comes from Peter Block, who expands the notion of stewardship beyond the confines of church to the larger community. Block contends that many organizations, and indeed the world, can benefit from an attitude of stewardship. He defines stewardship as "the willingness to be accountable for the well-being of the larger organization by operating in service, rather than in control, of those around us."<sup>19</sup> In his mind we are called to be accountable rather than controlling, to serve others rather than be self-serving.

For Block, stewardship should be concerned with creating a sense of ownership at the bottom of an organization. He believes leaders should be in the background, empowering all people who are involved in an organization to share in the process. Leaders need to trust those same individuals to make or allow things to happen. A good

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<sup>18</sup>Ibid., pages 44-45.

<sup>19</sup>Peter Block, *Stewardship*. San Francisco: Berrett - Koehler Publications, 1993, page xx.

leader should not expect everyone to be exactly like himself; nor should he recreate himself through the entire organization. People need some freedom to be themselves and believe that they have some ownership of the process; they are not puppets.

Block defines stewardship as a better alternative to leadership. He writes, “stewardship asks us to be deeply accountable for the outcomes of an institution, without acting to define purpose for others, control others, or take care of others.”<sup>20</sup> He believes that the role of leadership is too controlling. Good stewardship should accept the leader’s accountability while giving control to those closer to the work. The good steward needs to be caring without being a caretaker or parent type figure, and a leader’s focus should be on service rather than control. Everyone involved in a project should be invited to take ownership and responsibility for the project. Block uses the term partnership to further emphasize the importance of distributing power.

Block concludes his book with the anticipation that the reader will question how anyone can practically accomplish this notion of stewardship.<sup>21</sup> He believes that the question looks for an answer outside of the individual and indirectly expresses doubts about the ability to make the concept work. He answers the question by saying, “yes”, putting the solution where it belongs, with the individual asking the question. In other words, the person asking the question must realize that it is within them to say “yes” to the challenge of making stewardship a reality. According to Block, the better question to ask is, “What do I have to offer?” The pastor must seek to answer this question for

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<sup>20</sup>Ibid., page 18.

<sup>21</sup>Ibid., pages 233 - 237.

himself while at the same time encouraging parishioners to answer the question for themselves, thereby realizing that everyone has something to offer. Block would insist that the pastor must lead by doing, by being a partner in the work of stewardship.

It seems that churches would benefit from encouraging all members to be accountable for the good of the larger community. Such accountability should begin at the top with the leader and include all the members, thus increasing the sense of ownership and partnership among all members and preventing the leader from exercising too much influence. However, not all church leaders are willing to be partners in this way. The Catholic Church can be very leader dominated, and creating a sense of ownership among the laity has not always been a part of its history. Being honest and up front with stewardship issues is not always the case in many parishes and institutions. Block's call for leaders to be less dominant, as well as his emphasis on service rather than control, are worth some consideration in Catholic circles. His closing comments about not asking "how" but rather saying "yes" offer an excellent way of encouraging participation in the stewardship process in the church. It is a real invitation to encourage all church members to do their part to share time, talent and treasure with the larger community rather than wait for others to act. It emphasizes that everyone has a part in building up the kingdom here on earth, and a responsibility, even an obligation, to act for the good of all. The pastor can be instrumental in forming this kind of vision for his people, observing the results, and then turning his attention to the spiritual needs of his flock. Just as the pastor leads by doing in the role of steward, so he must lead by doing in the role of spiritual leader. His spirituality must be evident to his parishioners in his own



life and preaching. The pastor's role as spiritual leader is the subject of the next section.

### **Section Three: The Pastor as Spiritual Leader**

What kind of pastor can help form this vision for a stewardship parish and provide the spiritual leadership the people seek? Ray Anderson believes that Christian organizations mind God's business in a specialized way, and it is the task of those who manage these organizations to lead their people in minding God's business. God's work is creation and redemption and the church is God's mission in the world today. In his own words, "Christian organizations exist to carry out the continuing apostolic work of the gospel of the kingdom as part of the church of Jesus Christ."<sup>22</sup> What makes Christian organizations distinct is that they are mission driven. The mission is continuing the work of Christ in the world today, to fulfill the promise and purpose of God in our world. Anderson sees the role of the leader as building community rather than performing tasks. He believes that this is what Jesus attempted to do as he formed a community of believers to carry on his work when he was gone. The Pauline image of the Body of Christ captures this notion in the Christian Scriptures. By following this lead of Christ and Paul, Anderson believes the leader can help build the vision for the community and in doing so become a servant leader.

It is, in fact, "catching the vision" through exposure to God's Word and being filled with his Spirit. It is, in truth, translating the vision into a goal, or goals, and

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<sup>22</sup>Ray Anderson, *Minding God's Business*. Grand Rapids: William B. Eerdmans Publishing Company, 1986, page 2.

having a plan of action that captures the attention and focuses the resources and energies of others to move toward the goal. It is, in reality, first of all being a servant, and then finding a promise that can be attached to a crying need.<sup>23</sup>

James Berkley addresses this theme of servant leadership.<sup>24</sup> He believes that leaders who are servants are still expected to do what any leader would do, i.e., organize and direct. The difference is that servant leaders allow the kingdom of God to become the focus. Servant leaders are secure and know that God values us; they find joy in encouraging and supporting staff and team members. They do not need credit for their ideas. Servant leaders are high on relationships and low on control. They avoid the trappings of authority and status and base their authority on character rather than on the position they occupy.

Robert Greenleaf defines a servant leader as a servant first, and a leader second.

The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the affect on the least privileged in society; will they benefit, or, at least, not be further deprived?<sup>25</sup>

These are good questions for a leader, especially a pastor called to shepherd a flock in the midst of administrative responsibilities. Greenleaf suggests that a good response to a problem is often the ability to listen to another because it builds strength in

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<sup>23</sup>Ibid., page 81.

<sup>24</sup>James D. Berkley, ed., *Leadership Handbook of Management and Administration*. Grand Rapids: Baker Books, 1994.

<sup>25</sup>Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. New York: Paulist Press, 1977, page 13.

other people and makes them important. Silence and careful reflection are also good marks of the servant leader. Greenleaf elaborates on three qualities, namely foresight, awareness and persuasion.<sup>26</sup> These qualities allow the leader to be less concerned about the reaction of people and better able to challenge them to think in different ways. He quotes Albert Camus, who refers to it as “creating dangerously”.<sup>27</sup> Others would call it *thinking outside the box*. He encourages leaders to seek healing or wholeness not only in others but within themselves. The servant leader is fully human and yet pursues the super human task of enriching self and others.

This notion of *thinking outside the box* is one which leaders might well consider. Being creative in one’s thinking and proactive rather than reactive to problems and issues are qualities of a good leader who seeks to establish vision and encourage change. Donna Markham describes a “spiritlinking leader,”<sup>28</sup> i.e., one who realizes their responsibility to balance individuality and community among those whom they lead. The spiritlinking leader is not afraid to lead in a way that encourages others to work together to transform the way things have been done. The focus is the future not on maintenance of the way things have been. Such a leader must have the courage to let the new be born. She offers this definition of spiritlinking:

The deliberate and untiring act of working through resistance to organizational transformation by building the circle of friends, fostering networks of human

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<sup>26</sup>Ibid., pages 16 - 30.

<sup>27</sup>Ibid., page 11.

<sup>28</sup>Donna J. Markham, *Spiritlinking Leadership*. New York: Paulist Press, 1999, page ix.

compassion and interweaving teams of relationships through which new ideas are born and new ways of responding to the mission take form and find expression.<sup>29</sup>

Spiritlinking leaders see the value of each individual as well as the vision of the group. They help individuals to overcome their fear of speaking and aid groups to hear each other's opinions even when there is disagreement. Being open to the truth, even when it is painful to do so, and encouraging others to do the same, is the mark of a good leader. Establishing a setting where debate and isolationism are replaced by dialogue and collaboration is what leads to teamwork and unity among a group of dedicated individuals. It is a delicate balance between the needs of the individual and the common good. Markham stresses that leaders need to be in touch with themselves and reflective about their life's agenda. "Grounded leaders are in reverent touch with the bedrock of their own existence and are firmly connected to the ground on which they journey."<sup>30</sup> Leaders should be future oriented, and not comfortable with the way things are. This can be an obstacle in church settings where people hesitate to change. Spiritlinking leadership could prove helpful to pastors dealing with stewardship and related issues requiring a change of attitude in people. Robert Anderson sees moving people to change as a major challenge for the servant leader. Patience and earning the trust of parishioners are crucial for the leader in these situations.

We change adult attitudes by walking beside people, by getting to know them, by showing them that we generally care about them. Then, as we perceive any

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<sup>29</sup>Ibid., page 2.

<sup>30</sup>Ibid., page 134.

degree of openness, we help change their attitudes further by getting them involved in the learning process through the use of direct learning methods.<sup>31</sup>

Ultimately, the pastor must lead people to God in all that he does. Knowing God through prayer and a personal spirituality keeps the pastor grounded in what really matters, namely, a personal relationship with God. Only then can he lead others to a similar spiritual relationship with the Father by his own encouragement and example.

#### **Section Four: Relation to the Project**

The specific case study for this project involves the renovating and expansion of church facilities. Improved physical facilities help people to build community and to minister to one another in meeting the many and varied needs of a large congregation. The care of the physical needs of the parish is a direct application of the New Testament term for steward, *oikonomos*. As stewards we need to be concerned about caring for the affairs of a household that belongs to someone else. The church is God's, and we are charged with its care as good stewards. The pastor is at one and the same time the leader and a member of the parish. He is called to be a good steward and leader of the household of God. The pastor does not need to have all the answers but he must inspire and unite the congregation to care for what they have been given and share it for the common good, and offer the direction that is needed to help his congregation on the journey to the kingdom of God.

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<sup>31</sup>Robert C. Anderson, *Circles of Influence*. Chicago: Moody Press, 1991, page 230.

This cooperative effort between pastor and people is appropriate in light of the American Bishops' Pastoral Letter on Stewardship.<sup>32</sup> The bishops see stewardship as an invitation to U. S. Catholics to share the gifts they have been given, and as an expression of discipleship. Good stewards lead the faithful to a response based on their relationship to God. This response is difficult but not impossible, given the affluence of the American Church. It is a response which includes time, talent and treasure. Our call as Christians is to follow Jesus. Stewardship begins with the care with which we live out our very call to be a Christian which comes at baptism. As baptized Christians, indeed Catholics, we are called into a community and become responsible stewards of that community. We are encouraged to take the person of Jesus as our model steward. He emptied himself to be filled with the will of the Father. This same Father has gifted each of us and expects a return from us in the way we use those gifts. The bishops define a Christian steward as "one who receives God's gifts gratefully, cherishes and tends them in a responsible and accountable manner, shares them in justice and love with others, and returns them with increase to the Lord."<sup>33</sup> We then are companions together with Christ as we journey to the kingdom. However, our work here on earth as stewards is not just to win a place in heaven or to simply make this a better world. The bishops remind us of the teaching of Vatican Council II which stresses the connection between our life on this earth and the life to come in God's kingdom. As good stewards we make a contribution to building up

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<sup>32</sup>National Conference of Catholic Bishops, *Stewardship: A Disciple's Response*. Washington, D.C.: USCC, 1992.

<sup>33</sup>*Ibid.*, 1992, page 7.

that kingdom; we become collaborators with God in the work of redemption. Priests and people alike are called to care for creation, both natural and material.

Robert Anderson addresses the issue of caring for what God has given. He believes that a good leader respects the knowledge and ability of church members and learns how to work with them and listen to them. Ministry and leading are about serving. Leaders are facilitators who try to bring out the best in others and encourage ministry as a group responsibility, using collective wisdom rather than relying only on their own. Part of the task of being a leader is administration which Anderson defines as “the process by which an institution reaches its goals in timely fashion through organized and orderly means. It includes initiating, motivating, planning, organizing, managing, delegating, coordinating, and recruiting.”<sup>34</sup> Not every leader will be equally good in all of these areas, which is why ministry is a group effort; but someone has to *manage* the effort. “Managing means that a servant-leader has the responsibility to get the job done using people...in a way as to draw upon the full giftedness and creativity of the person. He does so in a manner in which the person as well as the church is spiritually edified.”<sup>35</sup>

Anderson also writes:

It is easy to get caught up in buildings, programs, and finances and forget the needs of the organism and the people comprising that organism. Nevertheless, when these needs are kept foremost, managerial skills may be used to enhance service to Jesus Christ and His people. We must keep foremost in our minds that the budgeting, staffing, buildings, committees, and councils...are the tools that can be used to help serve the church the best. The trick is to use these tools properly.

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<sup>34</sup>Robert C. Anderson, page 121.

<sup>35</sup>Ibid., 133.

Foremost in our minds is that these tools always remain the means to an end, not ends in themselves.<sup>36</sup>

The end to which these tools need to be directed is the kingdom of God. It is the pastor's role to lead others to that kingdom, and to assure that the means which the church has been given is used wisely to help achieve that end. To do so requires that the pastor be a good steward of the gifts of the church (the means) so that those gifts can help everyone to reach the kingdom (the end).

Perhaps no author in recent years has more influenced the notion of stewardship in the Catholic Church than Joseph Champlin, who writes, speaks and lives the notion of stewardship in his own life and in the life of the parishes he has been called to serve as pastor. Champlin looks at stewardship from the traditional three aspects of time, talent and treasure, recalling the Second Vatican Council's emphasis on the role of the laity in the church. Every member is gifted and has a part to play in building up the Body of Christ. Through Baptism, the faithful are called to share their gifts with the larger community to build up the Body of Christ. The Church challenges its members to take a more personal ownership in the church itself. This speaks directly to the notion of stewardship. Champlin reminds us that the importance of the laity flows from their baptism, not just from a lack of ordained leaders. He offers some practical advice on tapping the talents of parishioners through personal invitation and then following up with those who volunteer.

He sees money or its lack as the most important challenge facing the church in the

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<sup>36</sup>Ibid., 132



United States today, maintaining that without sufficient finances it is difficult to address other significant issues. He offers some practical advice on the subject of treasure, emphasizing “the need of the giver to give, rather than the parish’s need of the giver’s gift.”<sup>37</sup> Champlin frequently refers to four principles of sacrificial giving.

- 1) Give back to God in a spirit of grateful dependence a portion of everything that our Maker has given to us.
- 2) See that the gift is a sacrifice, that is, an offering that makes holy all the efforts and earnings of the past week as well as a donation that seems almost more than affordable.
- 3) Use regularly a parish envelope for the sacrificial gift.
- 4) Look to the biblical concept of tithing as a barometer, guideline, norm, measuring rod, or estimating level for determining the amount of this sacrificial gift, which is to be placed in the weekly envelope.<sup>38</sup>

This paper demonstrates an application of these principles in the practical example of the case study of this project, and serve as an example of the appropriateness of the role of the pastor as both steward and spiritual leader in using the “means” of the church to achieve the “end” of life in God’s kingdom.

### **Section Five: Review of the Literature**

The final part of this chapter is a synthesis of some of the existing literature on stewardship. On the general topic of stewardship, Joseph Champlin wrote a practical

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<sup>37</sup>Joseph M. Champlin, *Sharing Gifts A Spirituality of Time, Talent, and Treasure*. Collegeville: The Liturgical Press, 1991, page 27.

<sup>38</sup>*Ibid.*, pages 28 - 30.

parish manual<sup>39</sup> which he offers as a guide for financial concerns which he believes to be the greatest challenge facing the church. Before giving some very helpful and practical advice and examples, Champlin offers a history of sacrificial giving and a biblical basis for stewardship. Sacrificial giving, according to Champlin, focuses on the reasons for giving rather than on how the money is spent. It is a duty and honor to give back to God part of what he has given to us. If parishioners can learn sacrificial giving they will likewise be more likely to sacrifice time and talent. This biblically based approach believes that God will take care of the needs of those who are considerate of others. Another work by Champlin already cited in this chapter focuses more on the theory he introduces here.<sup>40</sup>

The United States Catholic Bishops followed their pastoral letter on stewardship with a practical manual,<sup>41</sup> targeted for use by parish leaders. The manual quickly makes the point that stewardship is more than seeking an increase of funds; stewardship is a way of life. As the pastoral letter points out, stewardship is an expression of discipleship which challenges us to see ourselves as caretakers of God's gifts. It promotes more than tithing or sacrificial giving. Stewardship is an invitation to put God's priorities before our own; it is Christ centered rather than self centered. It is not about how much we give

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<sup>39</sup>Joseph M. Champlin, *Sharing Treasure, Time & Talent A Parish Manual for Sacrificial Giving or Tithing*. Collegeville: The Liturgical Press, 1982.

<sup>40</sup>Joseph M. Champlin, *Sharing Gifts A Spirituality of Time, Talent, and Treasure*. Collegeville: The Liturgical Press, 1991.

<sup>41</sup>National Catholic Stewardship Council, *Stewardship: Disciples Respond: A Practical Guide for Pastoral Leaders*. Washington, D.C.: NCSC, Inc., 1997.

as it is about how faithful we are in giving. The manual emphasizes the importance of forming a stewardship committee made up of parishioners committed to their relationship with Christ. Raising money and gathering volunteers should not be the criteria. Instead, people whose faith is centered on the Eucharist and who express gratitude for that relationship are individuals who are better qualified to assist in a stewardship effort.

Marilyn Judd addresses the importance of establishing a Stewardship Council in a parish.<sup>42</sup> Her focus is clearly on the treasure aspect of stewardship. It is her belief that stewardship needs constant nurturing and it is the role of the council to keep the issue on the front burner, so that stewardship will become a way of life for parishioners. Judd believes that Eucharist centered parishioners are often best suited for this role. Daily Mass attendees are a good source for the type of person she believes will be most helpful to serve on a council. They are more likely to be Christ centered and their motivation flows from the love of Christ rather than a legalistic approach. Once the council is formed it needs a good vision and understanding of stewardship. Judd stresses stewardship as a way of life and discusses the importance of spirituality, hospitality and knowing people's gifts. Her emphasis, however, is clearly on the treasure aspect.

Richard Cunningham offers a theological as well as biblical perspective on stewardship.<sup>43</sup> He views humankind as creative partners with God, working with the goal of leaving the world better than it was found. The priority for the good steward is the

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<sup>42</sup>Marilyn Judd, *Creating a Stewardship Council*. Collegeville: The Liturgical Press, 1992.

<sup>43</sup>Richard B. Cunningham, *Creative Stewardship*. Nashville: Abingdon Press, 1979.

kingdom. People should not flaunt their wealth, seek power, or be dishonest. Instead our material wealth should bring us into relationship with others to help care for them. The purposes of giving, according to Cunningham, are to glorify God, serve the needs of others, discipline self, and support the life, ministry, and mission of the church.

Kirby Smith Associates, Inc., a professional fund-raising organization established in 1938 and based in Quarryville, PA, regularly sponsors a Stewardship in Action Program.<sup>44</sup> This three day seminar attracts participants from many denominations and locations and offers a dozen presentations by a variety of speakers in the stewardship field. Outlines of the talks, multiple handouts, and suggestions are extremely helpful and practical for anyone interested in the topic of stewardship.

The Archdiocese of Chicago has prepared good material on both the theory and practice of church building and renovating.<sup>45</sup> Committees need to be reminded that they serve the needs of the greater parish, and parishioners need to feel a part of the project. A constant review of goals during the course of the project is a good way to show concrete progress. Those in a leadership role cannot be afraid to make decisions as needed and good communication is essential, as is the art of compromise. The document explains: important items to be included in a building project; eight phases typical in a project; a list of team responsibilities; information on audits; and various costs involved.

John Shepherd addresses the importance of a good building committee as the

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<sup>44</sup>For more detailed information regarding this seminar see Appendix A.

<sup>45</sup>Archdiocese of Chicago, *Building and Renovation Kit*, 1982.

foundation of any church building project.<sup>46</sup> This short article is helpful for the pastor starting out on a project. The function of the committee can be the key to success or the beginning of disaster. Before the committee is even in place, Shepherd believes that the congregation needs to have a clear vision for why they exist, since a clear philosophy or mission statement is crucial as a starting point so that any building project will address the true needs and purpose of the congregation. He offers advice on forming a committee of knowledgeable people with clear job descriptions. They should be reminded that they are to serve the congregation in coordinating all aspects of the project. He stresses good communication among all involved. He lists these pitfalls to avoid: giving too much or too little authority to the building committee, incompetence, lack of planning, poor communication and not anticipating difficulties.

Joyce Zimmerman has edited a series of articles on building and renovating church facilities.<sup>47</sup> These articles include: "Educating the Building Committee" by Frank Coady; "Donorship and Ownership, A Guide for Understanding the Giving Process" by Glenn CJ Byer; "Things Old and New And in this Place Shall I see God? Biblical and Theological Perspectives" by Alan Barthel; "Liturgical Notes" by Joyce Zimmerman.

On the topic of leadership, William Byron writes a brief article describing the

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<sup>46</sup>John Shepherd, "The Building Committee: The Foundation of a Successful Church Building Program," *Eastern Journal of Practical Theology*, 9, 7 - 12 (1995).

<sup>47</sup>Joyce Ann Zimmerman, ed., "Building and Renovation," *Liturgical Ministry*, 6, 159 - 194 (1997).

tasks of leadership as service, vision and effective communication.<sup>48</sup> Byron clearly emphasizes the importance of service for the leader, an enabler who seeks to gain the trust of his followers. Byron sees a leader standing at the center of the followers where he can hear their voices. Leadership requires vision and values which are in sync with the community. The leader does not have a monopoly on vision but seeks to unify the vision which exists among the many followers.

Aubrey Malphurs writes a book which challenges the reader to think outside the box when it comes to ministerial planning.<sup>49</sup> The book seeks to prepare leaders to think and act strategically, and walks a congregation through the process of strategic planning, that is, thinking through and then doing the church's ministry. He explains organizational development in terms of a Sigmoid Curve, which has to do with the life cycle of a church which is either growing, plateauing, or declining. A simple lesson of the "S Curve" is that all things end. The solution that Malphurs proposes is threefold. First, churches must frequently start new "S curves" before the first "S Curve" plateaus. This proactive approach allows the congregation to continue growing while it is still strong. Secondly, the good leader will push ahead even when things seem to be going well. Third, Malphurs feels that an organization needs a new direction every 2 to 3 years.

Richard Lawrence and Clyde Hoeldtke show how management skills can help

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<sup>48</sup>William J. Byron, S.J. "The Purpose and Nature of Leadership," *New Catholic World* 223, 205-208 (1980).

<sup>49</sup>Aubrey Malphurs, *Advanced Strategic Planning*. Grand Rapids: Baker Books, 1999.

church leaders.<sup>50</sup> They have a strong conviction that the church is not an institution, but the Body of Christ, a soundly based Scriptural image. Church members, then, are part of a living organism and their leaders are servants who attempt to build up the Body of Christ, not having a controlling role but rather an equipping role as they seek to encourage people to share in ministry. This concept can be described as that of a servant leader.

Norman Sawchuck and Gustave Rath have written a book that shows Jesus as a model for quality in ministry.<sup>51</sup> Just as Jesus's relationship with the Father was a prime source of his strength, a quality relationship between the minister and God is of prime importance. Of particular interest are qualities of lay participation and communication. The authors encourage "outside in thinking", that is, considering not only the opinions of the experts on the building committee but the needs of minority groups in the parish such as the young, the handicapped, new members and others not normally associated with the building process. Listening and being responsive to what is heard is another way of looking at "outside in thinking". Trying to listen with all the senses and sometimes just wandering around and being aware of the surroundings are also helpful.

An article by the Bishop's Committee on Priestly Life and Ministry on stress in

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<sup>50</sup>Lawrence O. Richards and Clyde Hoeldtke, *A Theology of Church Leadership*. Grand Rapids: Zondervan Publishing House, 1980.

<sup>51</sup>Norman Sawchuck and Gustave Rath, *Benchmarks of Quality in the Church*. Nashville: Abingdon Press, 1994.

the priesthood is directed towards priests and leadership.<sup>52</sup> The bishops encourage priests to find the right balance between the “four quadrants” of prayer, work, friendship and leisure. It is helpful for priests to pay attention to potential stress factors and acknowledge their possible existence in their lives. Major stress factors are general environment, expectations and demands, lack of recognition and support, neglect of physical health and emotional health, and difficulties with spirituality. Priests cannot always alter their environment, but they do have control over how they view and respond to it. Fidelity to personal spirituality is essential and a priest must find time for daily prayer.

The United States Catholic Conference of Bishops produced a book on priesthood today,<sup>53</sup> which includes an article by Bishop Blase J. Cupich of Rapid City entitled, “The Priest as Administrator: Rediscovering our Tradition of Pastoral Leadership.” Cupich speaks to the increased demand for administration placed upon pastors. He sees the frustration and disorientation of priests as they struggle with increasing administrative tasks. Cupich offers Jesus as an example of an administrator who gathers disciples and sends them out on mission. He strongly believes that prayer is essential for a priest to remain grounded in who he is, since a key role of the priest is to lead people to the Father. It is important for a pastor to commission others to share in the mission of the parish rather than trying to do it all himself.

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<sup>52</sup>United States Catholic Conference, *The Priest and Stress*. Washington, D.C.: USCC, 1982.

<sup>53</sup>United States Catholic Conference, *Priests for a New Millennium*. Washington, D. C.: USCC, 2000.



Arthur Deegan examines the role of priest as the parish business leader who coordinates the activities of others.<sup>54</sup> The author, who sees the role of the priest as one who teaches, sanctifies and serves, tries to bridge this dual role of priest and manager. Topics include leadership skills, supervision, communication, goal setting, problem solving, decision making, and working with lay persons. Although Deegan's book was written over thirty years ago, it does offer some timely advice. It takes sacrifice to be a good leader and administrator. One must avoid the temptation to get too involved in the details of those things that were done prior to being given additional responsibilities. He acknowledges that self sacrifice is needed to sit behind a desk as the manager of five functions: planning, organizing, directing, motivating and controlling or perhaps better, checking.

A final collection of writings centers on the reflections of authors looking back on various building projects. David Berube describes how blueprints, bricks, fund-raising and fears can tempt a pastor to forget why he is here.<sup>55</sup> He asks what the Lord requires and what might the pastor have done differently, and bases the article on his own experience. He encourages a pastor to have not just a human vision, but a sense of the divine vision, asking "what does God want?" Berube sees the pastor's role as helping to evaluate the use of space, to determine needs of various ministries that will use the space, to consider the overall needs of the community, and to devise a building plan. He feels

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<sup>54</sup>Arthur X. Deegan II, *The Priest as Manager*. New York: Bruce Publishing Company, 1969.

<sup>55</sup>David G. Berube, "Staying Focused During a Building Campaign," *Leadership*: 19, 96 - 100 (1998).

that fund raising and construction should be left to the experts, and that lay leaders should be encouraged to lead. He does, however, stress the need for the pastor to be supportive of those involved in these roles.

Dick Bresnahan reflects on his experience in building a church,<sup>56</sup> recommending that pastors prepare the congregation, ritualize events when possible, and communicate, communicate, communicate. The pastor should have models available for people to see and offer constant updates on progress. If possible, he should show off the project as it progresses. Bresnahan also emphasizes the importance of building up the faith of the congregation at the same time that work is done on physical buildings.

Bill Brown examines ways of involving people, emphasizing teamwork and involving the diocese.<sup>57</sup> He recommends balance between people and buildings, emphasizing that success in building does not begin with architecture but with people and trust. The pastor, a key figure in the process, needs to encourage the involvement of the parishioners. The building committee is important but so are all the members. He adds the concept of a client happiness curve and demonstrates that there will be high and low points during the period of construction.

Sheila Browne writes about keeping people involved and allowing them to take ownership, describing an experience in which the church leadership built up the parish

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<sup>56</sup>Dick Bresnahan, "What I Wish I Had Known Before Building a Church," *Church*, 12, 25 - 27 (1996).

<sup>57</sup>Bill Brown, "The Process of Building," *Liturgy*, 4, 14 - 23 (1986).

while at the same time experiencing a building program.<sup>58</sup> Parishioners captured much of the program on their video recorders and produced a final video.

Henry Byekwaso writes an article that focuses on elements needed to build a church in a Catholic setting.<sup>59</sup> It is helpful for the person looking for some basic suggestions on how to begin such a project. He summarizes the major components of what is needed in a church building. Some elements common to any type of parish building project include the importance of the pastor communicating with the congregation to increase cooperation and a sense of ownership for the congregation. Special needs of the disabled need to be kept in mind, and attention to lighting details is important. The author cautions that what we build now might have to be changed tomorrow.

Kennon Callahan, who focuses on fund raising, supports the concept of a professional fund raiser as a major resource for the community.<sup>60</sup> These professionals bring a wealth of wisdom and experience which is far more valuable than the package of materials and handouts. They also save time and allow the congregation to focus on ministry with little interruption. Professional fund raisers are exactly that, *professionals* who know what they are doing. They compliment the leadership of the congregation by

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<sup>58</sup>Sheila Browne, "Building the Parish while Building the Church," *Church*, 14, 29 (1998).

<sup>59</sup>Henry Byekwaso, "Building a Church: Things to Remember," *African Ecclesial Review*, 29:326 - 338 (1987).

<sup>60</sup>Kennon L. Callahan, *Effective Church Finances*. New York: Harper Collins Publishers, 1992.

filling in an area which is often not the strength of the ministry leader.

Stephen Hokuf wrote a dissertation that examined the burnout that could occur on the part of the minister during a building project.<sup>61</sup> As a caution to avoid such burnout he suggests that not delegating wears out the minister and cheats others who miss the blessing of being involved and serving the Lord in that way.

Lyle Schaller sees relationships as crucial in a successful building project.<sup>62</sup> Many congregations have trouble assessing needs and moving into the future because people often have difficulty with change. Building relationships within a congregation helps overcome some of the fears associated with change. When building projects are completed or membership drives are finished, churches typically experience a let-down period. Without an ongoing task to organize their energies and to bind the people together, these churches lapse into restlessness if not melancholy. At that point strong relationships become crucial to the life of the congregation.

A final example of an author looking back on a building project is a dissertation by Carlyle Simmons who offers leaders strategies needed to educate a congregation for the task of building.<sup>63</sup> Although he is primarily writing about building worship spaces, many of the concepts can be transferred to other church building projects. He covers such

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<sup>61</sup>Stephen D. Hokuf, Sr., "Effects of Church Building Project on Ministers and Church," Dallas Theological Seminary, 1998.

<sup>62</sup>Lyle E. Schaller, *What People Expect From Church*. Nashville: Abingdon Press, 1992.

<sup>63</sup>Carlyle Casswell Simmons, "Strategy for Guiding Pastors and Congregations through a Church Building Project in the Bermuda Conference of the Seventh Day Adventists," Andrews University, 1998.

areas as meeting rooms, classrooms, entrances, offices, and fellowship space, and addresses such issues as lighting, acoustics, kitchens, insurance, and maintenance. Simmons speaks about the pressures, conflicts, and leadership responses inherent in a building project. Pressures include physical building needs, emotional pressures and financial pressures. Interpersonal relationships can be a source of conflict. Leaders can respond in an authoritarian style or a democratic style. He recommends the latter, which can build trust between pastor and congregation and focuses on the importance of communication. A good building committee and careful planning are critical because functional church buildings do not just happen, they must be planned.

This paper now turns its attention to the specific case study of this project, detailing the process from its inception to its completion and use. The results of a parishioner survey are examined to determine the levels of satisfaction of parish members with the project as well as the process.

**CHAPTER TWO**  
**CASE STUDY: SAINT CHRISTOPHER PARISH**  
**ROCKY RIVER, OHIO**

I began my ministry as pastor of Saint Christopher Parish in Rocky River, Ohio on July 1, 1997. The parish, part of the Catholic Diocese of Cleveland, is located in an affluent suburb west of the city. This parish serves as the case study for this project.<sup>1</sup> The study details a major campaign of renovating and expanding parish facilities which was done over a five year period. This chapter is divided into six sections. The first section covers the formation of a parish building committee and the selection of an architect. The second section examines the fund raising effort and the process of receiving parishioner input. The third section focuses on the work done on the existing church building, the revision of plans for new construction and the choice of a general contractor for the project. Section four examines the experience of the unexpected problems in the church. The focus of section five is on what was done to build not just buildings but also build community in the parish during these five years. The final section details the period of construction and eventual use of the new parish facilities.

**Section One: Formation of a Building Committee**

My assignment as pastor of Saint Christopher Parish began on July 1, 1997. In

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<sup>1</sup>See introduction for further information regarding the make up and history of the parish.

the weeks prior to that day I had several occasions to visit the parish. I met with the retiring pastor, staff members, Parish Pastoral Council, and the 75<sup>th</sup> Anniversary Committee, and spent time moving into the rectory living quarters. It was a good opportunity to listen and observe, and in the process I learned a great deal. I was surprised to learn that there was some significant debt and I was equally surprised by the condition of some of the facilities. I also learned that the Parish School had just concluded a School Futuring Study. A part of the study findings suggested the need to improve and/or expand some of the physical plant.<sup>2</sup>

Also during the year prior to my arrival, a committee of parents trying to raise funds to increase teacher salaries noticed a variety of capital improvement needs. The windows in the school had recently been replaced and some remodeling had begun in the classrooms, but much more was needed. The committee consulted with other parishioners who had background in construction work, compiled a list of needs for repair and renovation in the parish buildings, and presented it to the pastor.<sup>3</sup> The pastor at that time recognized the need for much of the work, but since he was near his retirement he believed the work would be best left for his successor.

When I began on July 1<sup>st</sup> I had the above information and observations to begin addressing these issues. I felt it was essential to form some sort of Maintenance Committee to help in this process, so I contacted the individuals who had been involved

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<sup>2</sup>See Appendix B, page 109 for a copy of this report.

<sup>3</sup>See Appendix B, pages 110 - 113 for the summary of this group's findings and recommendations.

in the above mentioned efforts and invited them to be a part of the committee. They all agreed. I also consulted the Parish Finance Council and two Council members agreed to join the new committee. The group suggested the names of two architects in the parish to complete the new Parish Maintenance Committee, which held our first meeting on July 31<sup>st</sup>.<sup>4</sup> We reviewed the information that had been previously gathered and the committee shared with me some of the history of the parish and its growth. I encouraged them to develop a vision of what we hoped to accomplish over the next several years. Our most important task that first evening was to walk through the buildings and around the property to see what we were facing.<sup>5</sup> That initial committee numbered twelve (including myself). There were two architects, two men with construction backgrounds, two representatives from the Finance Council, one person with experience in fund raising, one of the parish maintenance employees, and three others who had been involved in the efforts prior to my appointment as pastor. We later added a teacher from the day school and one other architect who was new to the parish. This group eventually became the Building Committee and remained faithful throughout the entire process.

The committee met again on August 26<sup>th</sup>. The results of the prior meeting were reviewed and discussion turned toward developing an overall vision for the future. The group looked to the two architects for help in creating the vision. Since they represented different firms, there was potential for some conflict, but it quickly became clear that one

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<sup>4</sup>See Appendix C, page 114 for a copy of the agenda for that meeting.

<sup>5</sup>See Appendix C, pages 115 - 116 for a list of the needs that was developed as a result of this initial walk through.



of those firms was not interested in this type of project. This made it easier for the other architect to take the lead in the discussions while the other remained very much involved. This August meeting looked beyond renovation as the committee began to consider building and expansion of the facilities.<sup>6</sup> The vision for the overall project was taking shape.

Over the next several months a survey of the site for a new building was completed and the architect on the committee prepared some preliminary sketches which were viewed by the committee at a meeting on January 29<sup>th</sup>, 1998. At that meeting we established subcommittees to look at various aspects of the project,<sup>7</sup> and we reviewed copies of the Cleveland Diocesan Renovation and Construction Guidelines.<sup>8</sup> The committee contacted the diocese for a list of potential architectural firms that had done work in the diocese in recent years, reviewed this list in February, and invited six firms to bid on our project.<sup>9</sup> Five firms expressed interest and were interviewed over two nights, March 26<sup>th</sup> and 27<sup>th</sup>, with most committee members present both nights. At the conclusion of the interview process, the committee chose the Cleveland firm of Tomsik-Tomsik Architects/Planners, LTD. T. Michael Tomsik headed the project at our parish on behalf of his firm.<sup>10</sup> This significant decision represented the committee's

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<sup>6</sup>See Appendix C, page 117 for the Minutes of the August 26<sup>th</sup> Meeting.

<sup>7</sup>See Appendix C, page 118 for the Minutes of the January 29<sup>th</sup> Meeting.

<sup>8</sup>See Appendix D, pages 122 - 131 for a copy of these guidelines.

<sup>9</sup>See Appendix C, pages 119 - 120 for a copy of the invitation letter sent to architects.

<sup>10</sup>Michael was a member of the parish and a member of the Parish Building Committee. He did not participate in the interview process as a committee member.

commitment to look to the future and provide a vision for the project.

As I look back at this beginning period, I was very much aware of the fact that I was the “new kid on the block”. I did not know the history of the parish and I was greatly surprised by the condition of the facilities when I arrived. There appeared to be many more needs than I had imagined. Many questions ran through my mind. How fast could I initiate discussions and begin to act? Would I offend anyone if I acted too quickly? Whom could I trust? Where would I find the time for all this without sacrificing the time needed for other pastoral responsibilities? I needed to listen, observe, learn and, most of all, trust the group that I had gathered. Trusting the committee was one of the most important decisions I was to make because they became a solid foundation for the rest of the process. I tried to provide overall vision and I encouraged that we not just fix things but instead see the whole picture and dream of what we might like to see in five years. I believe that my input in this regard was helpful and welcome. We worked well together and accomplished a great deal in just nine months, but there was a long way to go to turn the dream into a reality.

## **Section Two: Fund Raising and Parishioner Input**

One of the subcommittees established by the Building Committee in January had the task of researching fund raising options. One committee member had some experience in this area and contacted other parish members to assist him. Since the cost of the proposed construction and all other needs could exceed \$3 million, this group

quickly recommended a professional firm to assist us. The Building Committee and Finance Council supported this recommendation and the subcommittee researched approximately ten professional fund raising firms, narrowing the choices to two firms. They presented their findings to the Parish Building Committee in March, 1998, and the Martin J. Moran Company from New York City was chosen. They had participated in a number of similar efforts at other parishes in our diocese and the committee found their flat fee attractive as opposed to a percentage fee that some companies proposed. They would assist with meetings, mailings and follow-up, and would have a representative on site for a ten week period to oversee the major portion of the fund raising effort. The subcommittee that assisted in choosing the Moran Company formed the core of the Parish Fund Raising Committee and invited other parish members to join them. The Moran Company believed that a parish our size could raise between \$2.5 and \$3 million in pledges for our type of project. The Fund Raising Committee decided that a three year pledge of \$3,000 per family would be the suggested amount and that the campaign would be conducted in the Fall of 1998.<sup>11</sup>

The Martin J. Moran Company targets potential large donors in the parish to approach for support prior to the formal start of the campaign. We followed their suggestions and were successful in obtaining several sizable pledges to jump start the campaign. The early phase of their approach targets parishioners with a good history of

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<sup>11</sup>See Appendix E, pages 132 - 142 for a copy of what the brochure for the campaign looked like. Every family in the parish received one and it includes a sketch of the new buildings as well as a description of the overall project and suggestions for contributing to the campaign.

support and involvement in the parish. These individuals are invited to small in-home gatherings to hear the details of the campaign and consider a pledge. Our campaign held six of these small gatherings, five in homes and one in a parish meeting room. The early phase also included a general invitation to attend large group gatherings. We held three such gatherings in our gymnasium. On Pledge Sunday, presentations were made at all weekend Masses by a member of the Fund Raising Committee. Phone calls and personal visits were also used to reach as many parishioners as possible. Advantages of donating securities and pursuing matching corporate gifts was explained and encouraged, and all pledges and donations were quickly acknowledged. Volunteers were sought to assist in these various phases and the Moran Company provided detailed job descriptions for the volunteers, outlines for those who made presentations or contacted parishioners by phone or through a visit, and sample copies of letters that were needed throughout the campaign.<sup>12</sup> By the end of the formal phase of our campaign at the end of October, 1998, the total pledged had reached \$2.3 million.<sup>13</sup> Although this was short of our \$3 million goal, we eventually reached that level by the summer of 1999. Because we wanted to remember the needs of the less fortunate, one percent of what was pledged was designated to assist a city parish in our diocese with some capital needs.

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<sup>12</sup>See Appendix E, pages 143 - 145 for a copy of the calendar designed for our particular campaign. It shows the highlights and timing of the process. I have chosen not to include copies of outlines and other helps that the Moran Company provides due to their generic nature. I believe it is sufficient to say that this type of assistance is available for the institution that might choose a professional fund raising company.

<sup>13</sup>See Appendix E, pages 146 - 147 for a summary of the formal phase of our campaign as prepared by the Martin J. Moran Company.

Communicating to the parish at large is important in a project of this type, and in a parish of nearly three thousand families it is also a challenge. Communication must be a two way street. Parishioners need to be kept informed regarding what is being done, and they need some opportunity to offer their input and seek answers to questions. At the beginning of the process, while the Building Committee was in its formative stage, I tried to keep parishioners informed through periodic updates in the weekly church bulletin.<sup>14</sup> In January, 1999 I spoke at all the Masses to address a number of issues including the vision for the future. Once we had chosen an architect and a professional fund raising company, we held a Town Hall Meeting in June, 1998 to formally announce the preliminary plans. Drawings and a model were on display throughout the summer months prior to the fund raising campaign, and a suggestion box was available for suggestions and questions.<sup>15</sup> The comments and suggestions we received demonstrated the wide range of thinking that such a project can generate, and proved helpful as we prepared the presentation during the fund raising phase.

As I look back at this phase of the project I realize that I had no strong opinion regarding who or how to do the fund raising. I was more concerned with simply raising that amount of money! Would the parishioners support this financially? Would they trust me to use their donations well and carry out such ambitious plans? Were there enough large donors to lay the foundation for the campaign? Were we asking too much or taking on too much? I empowered those who were interested to do the research and

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<sup>14</sup>See Appendix C, page 121 for an example of an article from the weekly bulletin.

<sup>15</sup>See Appendix E, pages 148 - 150 for a summary of these comments.

make the recommendations, and I supported the decision of the committee. This is typical of my belief that people need to be involved and allowed to work in their area of interest and expertise, and this belief helped me throughout the process. Parishioner feedback was important because the people needed to share in the project if they were going to support it. I was the one who handled questions and comments most of the time unless I was not qualified to answer. I knew we could not please everyone but I believed everyone deserved a chance to be heard and a response when appropriate, especially if their suggestion was not likely to be used. I believe that allowing people the opportunity to be heard was crucial to the success of this project.

### **Section Three: Revising the Plans and Work on the Church**

By the end of 1998 our formal fund raising effort was complete. People continued to make pledges, and we did eventually reach our \$3 million goal in the summer of 1999. I believe that we reached our goal because people saw work being done on the outside of the church building. The church, a stone structure built in 1954, was in need of tuck pointing and a new roof. Tuck pointing was done in the summer of 1999, followed by the roof work in late summer and early fall. We relied heavily on the expertise of the Diocese of Cleveland, whose Finance Office is available to oversee and assist parishes in these kinds of projects. They sent a representative to assess our needs and to guide us in the selection of appropriate companies to perform the needed work. They assisted with the contracts and followed the progress of the work. The Parish Building Committee

welcomed this assistance and was kept informed of the progress on this part of our project. Parishioners could see work being done and were grateful that the church building was receiving this much needed attention.

In the meantime, the Parish Building Committee was able to focus on the new construction phase of our project. They worked closely with the architect as plans were revised. Parishioners had offered many suggestions, and indicated a desire to accomplish more than was originally intended, thereby increasing the cost as well as the scope of the project. The Committee was willing but was also concerned about the increased cost. The debate and revisions continued throughout the winter of 1999 - 2000. Parishioners seemed pleased with the work on the church and supportive of the overall project. In the spring of 2000, the Committee decided to address the issue directly by asking parishioners for an extension of their pledges, because we believed that at least another \$1 million was needed to complete the expanded project. I spoke at all the Masses and presented the case to the people. This was followed by letters to all who had participated in the fund raising campaign.<sup>16</sup> Although we did not achieve our goal of \$1 million additional in pledges, we did receive approximately \$0.5 million. The Committee felt this was enough support to proceed even though it would eventually mean that we would incur some debt, and the Parish Finance Council agreed, so the project continued in its expanded form.

We needed to choose a contractor for the project. The Building Committee debated at some length whether to hire a construction manager or to select a general

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<sup>16</sup>See Appendix E, page 151 for a copy of the letter sent to parishioners.

contractor to oversee the project. We decided to proceed with a general contractor.<sup>17</sup>

Again we sought the advice of the Diocesan Finance Office, who suggested eight different contractors who had done work recently in the diocese. The Parish Building Committee reviewed this list and invited six of these companies to offer a bid on the project. The architect submitted plans to these contractors and bids were submitted in the spring of 2000. The Diocesan Finance Office assisted in this process and bids were submitted to that office in May, 2000. Seuffert Construction Company of North Olmsted, Ohio, was chosen as the contractor for this project. At the same time the architect worked with the city of Rocky River to obtain the necessary permits for construction.

Reflecting back on this part of the project I was not too involved in the details of the repairs to the church structure. The Committee felt that the diocesan input on the tuck pointing and roof work was helpful and sufficient. There was much discussion on the revision of plans for the new building, which had grown in size and scope as well as cost. Frequent comments from parishioners encouraged the Committee to do it right and do it all. Would the parishioners continue to support the project as it expanded to such proportions? Would the money be there? Was it worth the risk that we would likely incur some debt by making the additions that were being suggested? My role here was trying to help the group find consensus, assuring that the Committee as well as the parishioners were heard. We came to rely a great deal on the architect but were not afraid

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<sup>17</sup>The debate between the use of a construction manager or general contractor to coordinate a building project is more complex than this paper is qualified to explain. Suffice it to say that there are differences and any project of this type would do well to look at the differences and determine the best approach for a particular circumstance.



to challenge his opinion. There was much debate about the size of the building and spaces within the building, how to connect the church to the new parish center, and the inclusion of some sort of a prayer room. The architect spent a great deal of time responding to suggestions and adjusting drawings to show the many possible variations. Committee members were open and honest with each other and remained respectful of each other's opinion. I believe my role was to facilitate that process, since this was not *my* building and I was not the expert builder. It needed to be the result of the Committee with a sensitivity to the parishioners and I worked to make that happen. I felt respected for my opinion and appreciated for my effort to facilitate the group.

#### **Section Four: Unexpected Problems**

On Wednesday, September 29, 1999, work was progressing on the church roof. It was a total tear off and replacement job and the east side of the church roof had been stripped of the old shingles and covered for the night. It was raining hard that evening when the associate pastor discovered that it was raining *inside* the church. For whatever reason the rain made its way through the covering on the roof and water was pouring into the church. He called the maintenance staff for help, as well as a parishioner who owned a company that did emergency clean up work of this nature. Choir members arriving for practice helped with the clean up effort. Since it was my day off, I was away from the parish, but the associate pastor was able to find me. I returned to find water coming down from the ceiling, people cleaning up water, workers trying to cover the roof, and general

confusion all around. The diocesan representative overseeing our roof project and representatives from the roofing company arrived on the scene. No one knew exactly what happened. We all surveyed the damage and quickly concluded that the church could not be used the next morning for Mass. Besides the water damage, ceiling tiles were falling, and it was not a safe place. Nearly three hundred gallons of water were vacuumed from the floor, pews were wet, hymnals damaged and the pipe organ in the choir loft was damaged. I tried to remain calm, grateful that no one was hurt and the damage was not worse. By the next morning it was clear that the church would have to remain closed for an indefinite amount time until the damage was assessed and corrected. In fact the church remained closed for four months while the ceiling was replaced and the entire interior was painted and cleaned. Weekend liturgies were moved to the gym, weekday Masses to another meeting room on the property, and weddings and funerals were transferred to neighboring parishes.

This phase of the project was completely unexpected and unplanned, reminding us that no matter how well you may plan a project you need to be prepared for the unexpected. We had not intended to work on the interior of the church. Now it became necessary to rely on the construction experts and insurance people to fix this major problem. The eventual results were wonderful but the four month inconvenience was not pleasant. We were not in the church building for Christmas, and a gym is just not the same!

My role in all this was communicating to the people what happened. How could I encourage them to make the most of the situation and look at the positives? Would they

continue to trust my leadership and the efforts of the Building Committee as the project moved forward? The experience seemed to unite the parishioners in a time of crisis, as we learned to appreciate what we had and became more sensitive to those who were not as fortunate as ourselves. Our parish community even connected to a poor parish in North Carolina which had experienced a much worse flood as a result of a hurricane around the same time as our misfortune. Our Christmas giving included a donation to help that community in their rebuilding efforts. We maintained a sense of humor and I maintained a sense of calm. I was told that my calm leadership during this time was helpful in dealing with the situation, but there were moments of frustration when things seemed to move slowly.

### **Section Five: Building Community**

A great deal of time and energy was focused on the building project at St. Christopher Parish. A small fraction of that effort has been written about in this case study. There were, of course, many other needs addressed at the parish during this time and normal ministry continued throughout the entire project. Part of this case study is an attempt to demonstrate that it is possible to achieve such a balance.

An example of ministry that continued during the building project is the effort that took place to rework the Parish Mission Statement. It was important to not only build buildings but also to build community. The Parish Pastoral Council worked to rewrite the Parish Mission Statement and to set goals for the community and, as pastor, I was very

much a part of the process. This project was done purposely during this time to try to maintain a balance between the physical and spiritual needs of the parish. Most of this effort took place in the fall and winter of 1999 and much of it coincided with the period of time we spent out of the church due to the problem with the roof. A subcommittee of the Parish Pastoral Council was convened to write a new Mission Statement. The parishioners were surveyed for input regarding the new Mission Statement and parish goals during all the Masses on one of the weekends we were using the gymnasium as a temporary church. The Mission Statement along with related values which flowed from the Mission Statement was formally announced on the weekend the church reopened.<sup>18</sup> Parish goals were developed in the months that followed and implementation was scheduled over a three year period. This was a good way to highlight the efforts to build community while at the same time caring for the parish facilities.

I felt strongly that the spiritual life of the parish had to continue during this time of construction. Was it possible to accomplish these types of community building goals while at the same time exerting so much time and energy on physical needs? It was crucial for the people to know that the life of the community was continuing and that there was a vision for the future that went beyond buildings. I was very involved in this process and tried to provide the encouragement to the Pastoral Council and to the parishioners to look to the future.

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<sup>18</sup>See Appendix F, page 152 for a copy of the Mission Statement and Parish Goals.

### **Section Six: The Period of New Construction**

On June 3, 2000 we celebrated a formal ground breaking for a new Parish Center. It was a simple ceremony following our Saturday evening liturgy.<sup>19</sup> Representatives from parish organizations, the Building Committee and Fund Raising Committee were joined by several hundred parishioners. The architect, a representative from the construction company, and our City Council representative were also present. The weather cooperated and we gathered on a grassy area which would be part of the construction site. After prayer and song we invoked God's blessing upon the site. One of the senior members of our congregation joined me in turning a shovel full of dirt. She was the only living widow of the group of men who participated in the ground breaking for our current church back in 1953. We used the same shovel that had been used that day as a way of connecting the foundations of the past to our hope for the future.

The new construction was the main piece of our capital campaign. The focus was a large multi-purpose hall complete with a stage and kitchen and capable of being divided into several smaller meeting rooms. Also included in construction was a new computer lab and media center for the day school, offices for the school and religious education ministry, and a gathering area which serves as a connection between the church and new parish center and includes a prayer room for small groups.

Renovation work in the old school included heating and air conditioning, new roofing, and renovated hallways throughout the building. The project, which included

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<sup>19</sup>See Appendix G, page 153 for an outline of the Ground Breaking Ceremony.

resurfacing the parking lot and providing landscaping, grew significantly with a price tag over \$4 million. Work began in late June and was expected to take one year.

This period of new construction was visible and exciting. Progress was slow at first, but as the walls began to rise the size of the building became clear. Much renovation work was completed in the old school building during the summer so that new roofs, heating and air conditioning were in place before school began. We have a beautiful Romanesque church building made of stone, and the new stone work on the area connecting the church and the parish center is a perfect match. An area above the main entrance was eventually topped off with a section of roof that had to be hoisted into place with a crane. This crowning moment did not go unnoticed as five hundred students from the school stood in the parking lot and cheered it into place. The workers were caught up in the excitement and appreciated the enthusiastic support of the students. This roof above the new main entrance was topped by a steeple which is lit at night. The top of this new steeple had sat atop the first church from the beginning of the parish. Using it was a way to tie in the old with the new and build upon the foundation of the past.

The time of construction was inconvenient and messy. The summer work in the classroom area made cleaning almost impossible so the school year began in a messy environment which would persist throughout the next nine months. The majority of the work paralleled the school year, so during that year entering and exiting the building became a challenge in order to assure safety. Fire drills had to be reworked, recess had to be closely monitored, and the temptation to sneak a peek at the construction had to be discouraged. Then there were the dirt and the mud which never mix well with a grade

school population. We lost a number of parking spaces due to the construction and had one less church entrance available to parishioners. The challenge of providing handicap access throughout both the new and old buildings was no small matter due to the overall terrain on which the buildings stand. Winter weather came early that year, which made it difficult to complete the roof and enclose the building, but the task was eventually accomplished without too much delay. Another setback occurred when sewer work to connect at the street struck an unexpected sewer line causing a problem on the main street in front of the church. In addition to a delay in construction, this problem added to the cost and caused traffic congestion for a week on a busy city street.

There was no shortage of construction experts on site to deal with all aspects of the project. Much work was done by subcontractors, and on any given day the workers present could range from a few to a few dozen. This, along with trailers and equipment, added to the parking problem. The architect we chose was very attentive to detail and trustworthy. The fact that he was a parishioner and a member of the Building Committee from the beginning was helpful. The construction firm we chose provided an on site manager who was attentive to detail, and respectful of all that needed to continue in the school and parish during construction. He coordinated the many workers on the site, and was a good communicator. I was fortunate to have a Building Committee member who taught in our day school and took an active interest in the construction. He served as a good line of communication between the needs of the school and the needs of the workers and was attentive to the day to day work as it progressed.

I also consulted with people who would eventually use the building for their input

on interior decisions which would affect their environment. Office personnel met with the architect to help lay out the office area, the computer teacher expressed her needs and wishes for the computer lab, and the librarian offered input for the new library. By the end of the school year the new construction was nearing completion. Although we missed the original July 1<sup>st</sup> goal, work was completed by the end of that month which allowed ample time to prepare for the beginning of a new school year. Cleaning and some fresh paint put finishing touches on the old part of the school building, which was painted to match the new building. Painting the outside brick made the old building look new. The faculty member on the Building Committee organized teachers, students and parents to accomplish the task of moving into the new facilities. Offices were moved first, followed by library books and furnishings and, later, computers.

The dedication of the building took place on Friday evening, August 24<sup>th</sup>, 2001 and began a full weekend of celebration with a theme of “Building on Our Blessings”. The Dedication Ceremony was a festive and prayerful celebration presided over by Bishop Roger Gries, one of the auxiliary bishops of the Cleveland Catholic Diocese who called down God’s blessings upon the new facility and the people it would serve.<sup>20</sup> Representatives from the architectural firm and the construction company were acknowledged for their good work, committee members and volunteers were recognized for their time and efforts, and representatives from the City were present to offer their congratulations. Refreshments, music and self-guided tours followed the ceremony as most of the seven hundred people in attendance viewed the new building for the first

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<sup>20</sup>See Appendix G, page 154 for an outline of the Dedication Ceremony.



time. The weekend celebration continued on Saturday with a 5K Run in the morning and our annual outdoor Mass and Block Party attended by nearly two thousand people. On Sunday, parishioners hosted an Open House for members of the entire Rocky River community.

Looking back at this year of construction the number one question in my mind was whether or not we would like the finished product. I was often concerned with finding the time I needed to stay on top of the construction while remaining faithful to my pastoral responsibilities. I was also attending classes as part of the Doctor of Ministry Program at the seminary and sometimes questioned if this were the right time to pursue this goal. Could I also take care of my own needs and remain prayerful and strong in my relationship to God? My role during this year of construction included weekly construction meetings to hear the updates on the progress, discuss problems, and to make some decisions. I was no construction expert but I did represent the parishioners and the needs of the church. I relied on the architect and the teacher I mentioned above, trusted the construction manager, and consulted with Building Committee members and those who would use the building. I saw my role as coordinator among these various people and communicator with parishioners. I also tried to stay focused on my main ministry as pastor of a parish of three thousand families. I was fortunate to have another priest as well as an excellent staff to assist with the pastoral needs of the parish. Funerals, weddings and baptisms still occurred, the sick still needed to be visited, liturgies continued on their normal daily and weekend schedule, and parish meetings did not cease. It was also important to take time off and I even managed a week in Florida in mid

winter. I look back at that year with a great deal of satisfaction. I believe it was manageable because I tried to make it a group effort and I made a conscious effort to remind myself that I was still first and foremost a priest. I can recall many occasions when I had what I called “priest days” for doing pastoral ministry and ignoring the construction. I also remember that I never quit praying and asking for God’s help and guidance.

As I write this, the construction has been completed for over one year. The new Parish Center, as well as the rest of the new construction, have been well used. There have been occasions when we do not remember how we lived without it. It has been a source of pride for parishioners as well as for the community, and stands as a symbol of the spirit which is alive in the parish community. I believe this project and the process that was used to bring it to reality were well received by the parishioners of Saint Christopher. The following chapter evaluates the opinions of parishioners who were surveyed one year after the completion of this project.

## **CHAPTER THREE**

### **OPERATIONALIZATION OF THE PROJECT**

This chapter evaluates the survey of parishioner opinions regarding the building project at St. Christopher Parish. These opinions were sought through the use of a survey conducted in the Fall of 2002.<sup>1</sup> This chapter is divided into four sections. The first section looks at the sample that was used. The second section examines the design of the survey. The third section deals with the variables as seen in the results of the survey. The fourth section determines the reliability and validity of the survey.

#### **Section One: Survey Sample**

Two different groups of parishioners were surveyed regarding the building project at Saint Christopher Parish. The first group was a stratified sample of those individuals who were more closely involved in the planning and execution of the project. This group included the staff of the parish, members of the Finance Council, the Building Committee members and the members of the Fund Raising Committee. This group numbered 55, of whom 50 responded, a return of 91%.

The second group surveyed was a random sample of parishioners. In a parish of 3000 families I believed that a minimum of 100 individuals needed to be surveyed and that a higher number seemed desirable. I was aware that approximately one-third of

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<sup>1</sup>A copy of the survey can be found in Appendix H, pages 155 - 162.

parishioners in a parish are typically marginal in their membership and the likelihood of a response from them was not good. I believed that I was faced with two reasonable approaches. The first was to take a random sample of those who had made contributions to the fund raising effort for the building project. This was nearly half of the parish households and would provide a group that was knowledgeable of the project and more likely to respond. However, it would eliminate the opinions of those who did not participate, a group that should not be ignored in this type of study. For that reason I chose a second approach which was a random sample of those parishioners who had made any kind of financial contribution to the parish during the previous calendar year, 2001, the year that the project reached its completion. I believed that this sample would include those parish members who were *present* during the time of major construction and at least *aware* of it. This sample of nearly two-thirds of the parish households offered the possibility of including some members who did not necessarily support the building project, but were supportive of the parish. I decided to choose every seventh name from an alphabetical list of these contributors, alternating male and female. This produced a list of 243 individuals, of whom 179 responded, a return of 74%.

The same questionnaire was used for both sample groups and was color coded for each group. Questionnaires were self administered, and were mailed with a return postage paid envelope included. A cover letter<sup>2</sup> explained the survey and asked for a response. Each group's cover letter explained how they had come to be included. Surveys were mailed on November 4, 2002 with a return requested by November 25. An

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<sup>2</sup>See Appendix H, pages 163 - 164 for a copy of these two letters.

Ohio Lottery Instant Ticket was included as an incentive for returning the questionnaire. A total of 298 surveys were sent and I received 229 responses, a 77% return. The total group surveyed represented approximately 10% of the parish families.

## **Section Two: Survey Design**

The survey was designed to study parishioner satisfaction with the building project at Saint Christopher Parish from 1998 to 2001. It was a self-administered questionnaire done anonymously through the mail. The survey was sent in November, 2002, after the parishioners had seen and used the completed project for just over one year. The questionnaire was divided into 4 time periods associated with the building project in the parish:

- 1) Preparation and announcement of the parish building project
- 2) Fund raising for the project
- 3) The period of construction
- 4) The final results

In addition to these four time periods, a section was included to determine the level of satisfaction with the ministerial leadership and involvement which the parishioners experienced from the pastor during the time of the project. There were over sixty questions in the survey and I relied on the Likert scale for the majority of the responses. There were also three questions which invited a simple yes/no response and two questions that allowed for some comment on the part of the participants. The final

page of the survey asked for some background of the respondents and included some questions regarding their participation in the parish as well as an indication of their financial support for the project. Prior to being mailed to parishioners, the questionnaire was pre-tested by a focus group of four people who were knowledgeable of the project. They offered comments and suggestions which proved helpful in the re-wording of some of the questions.

### **Section Three: Survey Results**

#### ***Demographics***

This section first looks at the demographics of the respondents. The two sample groups are combined for the purpose of this part of the analysis. The respondents were fairly even when grouped by gender with 123 females and 104 males responding. I decided to examine other demographic information by comparing the male/female response in each of four categories: age (table one), length of time in the parish (table two), attendance at Mass (table three) and involvement in parish life (table four). The hope was to show that a good cross section of parishioners had been surveyed.

There was good distribution in the age category except for the younger 18 - 29 category. This younger group was low among both male and female respondents. This includes college and post college age parishioners who are not typically consistent in contributing to the parish, the criterion by which the respondents were chosen. Except for this age group, the distribution was fairly equal among the other age categories and among the male/female respondents.

**Table 1****Age of Respondents**

	<b>Female</b>	<b>Male</b>
<b>18 - 29</b>	<b>1</b>	<b>3</b>
<b>30 - 49</b>	<b>39</b>	<b>44</b>
<b>50 - 69</b>	<b>44</b>	<b>40</b>
<b>70 and over</b>	<b>39</b>	<b>17</b>

The length of membership in the parish also shows that a good cross section of the parish was surveyed. The fewer than five year group may have been smaller due to the fact that these respondents were not present for the entire time frame of the project.

**Table 2****Length of Membership in the Parish**

	<b>Female</b>	<b>Male</b>
<b>Fewer than 5 years</b>	<b>7</b>	<b>10</b>
<b>5 - 10 years</b>	<b>21</b>	<b>19</b>
<b>11 - 20 years</b>	<b>35</b>	<b>31</b>
<b>More than 20 years</b>	<b>57</b>	<b>41</b>

The results from the Mass attendance category shows an overwhelming number of regular church goers responding to the survey. This is to be expected since parishioners surveyed came from a list of contributors from the past year which tend to include the more consistent attendees. However, the results in this category do indicate that the survey did reach parishioners who are not necessarily regular in church attendance.

**Table 3****Mass Attendance**

	<b>Female</b>	<b>Male</b>
<b>Daily</b>	<b>13</b>	<b>10</b>
<b>Weekly</b>	<b>88</b>	<b>85</b>
<b>Monthly</b>	<b>8</b>	<b>5</b>
<b>Occasionally</b>	<b>14</b>	<b>4</b>

Table four also shows that the survey reached parish members who are not necessarily involved in the life of the parish. These last two tables are helpful in showing that the survey does not appear to have reached only active church going members. Again, a cross section of the parish was consulted in the survey in order to reach a wide range of parishioners for feedback on the project.

**Table 4****Involvement in the Life of the Parish over the Past Three Years**

	<b>Female</b>	<b>Male</b>
<b>More than one activity</b>	<b>67</b>	<b>46</b>
<b>One activity</b>	<b>17</b>	<b>25</b>
<b>No active participation</b>	<b>32</b>	<b>30</b>

The final demographic question asked was whether or not respondents contributed to the building fund. Twenty-two females and seventeen males responded that they did not contribute to the building fund. I believe this is significant because it represents 17% of the respondents who said they did not contribute to the fund and yet they did respond



to the questionnaire. This seems to help validate the overall positive response that the survey results show because the results include parishioners who did not support the project financially but still seem pleased with results.

***Preparation and announcement of the project***

The first part of the questionnaire examined parishioner satisfaction in regard to the announcement of the project and the opportunity to offer input. The survey asked how the individual learned about the project. Choices included the weekly church bulletin, at Sunday Mass, through a mailing or by word of mouth. There was also a choice that the person knew little of the project until seeing work being done. The question was unique in the survey in that it allowed the respondent to circle all answers that applied. The real test was whether or not the project had been communicated in some fashion. Only one person in the stratified sample group indicated a lack of knowledge of the project. This seems surprising given the involvement level of this survey sample and could have been a mistake on the part of the respondent. More significant is that only 9 out of the random sample of 179 respondents indicated a lack of knowledge. This is only 5% and indicates that communication of the project was excellent.

When the question was asked about the chance to offer input, there was a great deal of satisfaction with the town hall meeting and suggestion box, and many who expressed no opinion about the phone or mail survey. There was very little dissatisfaction expressed about the methods available for input.

***Fund raising***

The next part of the survey questioned parishioner satisfaction with the fund raising approach used for the project. In the stratified sample group there was very strong support in all areas. This is most likely a result of this group's understanding of the approach being used. The only disagreement in this part of the survey among this group was the use of large group gatherings (2%); pledge suggestion of \$3,000.00 per family (8%); request to extend pledge (10%); and lack of naming rights (8%). In the random sample the results were also supportive although to a lesser extent with more diverse opinion expressed. This random sample reached a wider range of parishioners whose financial situations would vary significantly. People also tend to be more opinionated when the question affects their finances. The results of the questions from the random sample group follows to help illustrate some of the range of opinion which was present in this area. This proved to be the area with the most divergence of opinion.

Table 5 shows a significant disagreement with the use of a professional company for fund raising (23%). There may have been a perception that too much money was being spent to raise the money and could have been better used for the project itself. Although a good number did not like the idea of a professional fund raiser, Table 6 indicates more support for the overall approach.

**Table 5****Decision to Use a Professional Fund Raising Company**

		<b>Frequency</b>	<b>Valid Percent</b>
<b>Valid</b>	<b>Strongly Agree</b>	32	18.3
	<b>Agree</b>	74	42.3
	<b>No Opinion</b>	28	16.0
	<b>Disagree</b>	35	20.0
	<b>Strongly Disagree</b>	6	3.4
	<b>Total</b>	175	100.0

**Table 6****Overall Approach Used for the Fund Raising Effort**

		<b>Frequency</b>	<b>Valid Percent</b>
<b>Valid</b>	<b>Strongly Agree</b>	38	21.8
	<b>Agree</b>	104	59.8
	<b>No Opinion</b>	23	13.2
	<b>Disagree</b>	9	5.2
	<b>Total</b>	174	100.0

The use of the small group socials was not meant to reach a large number of parishioners, and the large percentage of no opinion in Table 7 seems to indicate that many were unaware of this approach in the fund raising effort. Table 8 indicates that there was much greater awareness and agreement with the large group approach used.

**Table 7****Use of Small Group In-home Socials to Explain Campaign to Parishioners**

		<b>Frequency</b>	<b>Valid Percent</b>
<b>Valid</b>	<b>Strongly Agree</b>	28	16.4
	<b>Agree</b>	61	35.7
	<b>No Opinion</b>	62	36.3
	<b>Disagree</b>	16	9.4
	<b>Strongly Disagree</b>	4	2.3
	<b>Total</b>	171	100.0

**Table 8****Use of Large Group Gatherings at the Parish to Explain Campaign to Parishioners**

		<b>Frequency</b>	<b>Valid Percent</b>
<b>Valid</b>	<b>Strongly Agree</b>	41	24.3
	<b>Agree</b>	91	53.8
	<b>No Opinion</b>	30	17.8
	<b>Disagree</b>	6	3.6
	<b>Strongly Disagree</b>	1	.6
	<b>Total</b>	169	100.0

Table 9 clearly shows that there was high disagreement (41%) with the suggested pledge amount although Table 10 shows that there was greater support for the three year time period. The professionals we used noticed the high number of parishioners who chose a contribution rather than a pledge, which may explain the response in Table 9.

**Table 9****Pledge Suggestion of \$3,000.00 per Family**

		<b>Frequency</b>	<b>Valid Percent</b>
<b>Valid</b>	<b>Strongly Agree</b>	16	9.2
	<b>Agree</b>	51	29.5
	<b>No Opinion</b>	35	20.2
	<b>Disagree</b>	51	29.5
	<b>Strongly Disagree</b>	20	11.6
	<b>Total</b>	173	100.0

**Table 10****Suggested Pledge Period of Three Years**

		<b>Frequency</b>	<b>Valid Percent</b>
<b>Valid</b>	<b>Strongly Agree</b>	33	19.1
	<b>Agree</b>	87	50.3
	<b>No Opinion</b>	30	17.3
	<b>Disagree</b>	18	10.4
	<b>Strongly Disagree</b>	5	2.9
	<b>Total</b>	173	100.0

Table 11 shows that the request to extend pledges received strong support although a good number disagreed or had no opinion. There was not much opinion regarding naming rights in the random sample as Table 12 indicates.

**Table 11****Request to Extend Pledges One Year to Cover Added Expenses**

		<b>Frequency</b>	<b>Valid Percent</b>
<b>Valid</b>	<b>Strongly Agree</b>	20	11.5
	<b>Agree</b>	80	46.0
	<b>No Opinion</b>	35	20.1
	<b>Disagree</b>	29	16.7
	<b>Strongly Disagree</b>	10	5.7
	<b>Total</b>	174	100.0

**Table 12****Lack of Naming Rights for Specific Items**

		<b>Frequency</b>	<b>Valid Percent</b>
<b>Valid</b>	<b>Strongly Agree</b>	36	21.3
	<b>Agree</b>	39	23.1
	<b>No Opinion</b>	82	48.5
	<b>Disagree</b>	10	5.9
	<b>Strongly Disagree</b>	2	1.2
	<b>Total</b>	169	100.0

For those who attended the meetings which were held to explain the fund raising program there was a general level of satisfaction. Seventy-four percent of the stratified sample group attended while only 30% of the random sample group attended these

meetings. Very little dissatisfaction was expressed with this process. Perhaps the most significant statistic is that overall only 39% of the 229 respondents attended one of these meetings. This does not seem to have much affect on support for the project since out of the same 229 people who responded to the survey only 17% said they did not make a financial contribution to the project.

### ***Period of construction***

The third part of the questionnaire asked parishioners about the period of construction. There was a strong sense that updates during the construction were sufficient with only 2% expressing any disagreement. Only one person disagreed that the display of pictures was helpful. Four percent felt that adequate access to the church was not maintained during the construction while the rest did not see this as a problem. There was a much wider range of opinion on the issue of the parking lot. Thirty-two percent of the stratified sample group and 41% of the random sample group felt that the parking situation was inconvenient. Overall, 39% of the total respondents felt that this was a problem. This compares with 42% of the stratified sample group who did not see this as an issue along with 39% of the random sample group or 40% of the total respondents. Twenty-one percent had no opinion or chose not to answer that question. The wide divergence on the issue of the parking lot seems to indicate that this was a problem area but that many people were understanding of the situation.

There was a strong sense that safety issues were addressed with less than 5% disagreeing. Another question which had a wide range of answers from both sample groups had to do with the size of the new building. For a significant percentage of

respondents, the building was larger than expected (43% overall). The wide range of opinions among both groups could indicate that the size of the new construction may not have been communicated as well as possible or perhaps the detail of it was lost. The range of opinions can be seen in Table 13.

**Table 13**

**The Size of the New Building Was Larger Than Expected**

		Stratified Sample		Random Sample	
		Frequency	Valid Percent	Frequency	Valid Percent
<b>Valid</b>	<b>Strongly Agree</b>	6	12.2	25	14.3
	<b>Agree</b>	18	36.7	50	28.6
	<b>No Opinion</b>	7	14.3	48	27.4
	<b>Disagree</b>	15	30.6	47	26.9
	<b>Strongly Disagree</b>	3	6.1	5	2.9
	<b>Total</b>	49	100.0	175	100.0

This part of the questionnaire concluded with a yes/no question and allowed for open ended comments in the case of a negative answer. Respondents were asked if they believed the project covered the physical needs of the parish. Ninety-four percent of the stratified sample and 91% of the random sample gave a resounding positive response. Only 6.5% overall responded “no”. Those who included comments suggested more classroom space (8), better handicap accessibility (4), and enlarging the gym (3). A larger school office, more parking and a cry room in the church each were mentioned once. One individual wrote that the project was unnecessary.



***Final results***

The final part of the questionnaire focused on parishioner satisfaction with the finished product and with the role of the pastor in the project. The overall outward appearance received 99% approval. Only one expressed dissatisfaction and two had no opinion. The support was almost the same with the question of blending the new with the old with 98% expressing support. Again, two had no opinion, one person did not respond and two were dissatisfied. The landscaping received a slightly lower rate of satisfaction at 93%. Two people had no opinion and there were fourteen who expressed dissatisfaction. The outdoor lighting received a 90% approval rating with sixteen offering no opinion, one not responding and five expressing dissatisfaction. Some unhappiness in these two areas did not surprise me, since there were some problems with the landscaping and some of the outdoor lighting around some of the trees proved to be impractical and was later changed. The parking lot received 100% support from the stratified sample but only 91% approval from the random sample. Seven had no opinion and nine individuals expressed dissatisfaction, which I believe might be related to a desire for more or better handicap spaces. The last of the outdoor evaluation focused on signs. Eighty-six percent approved of the signs, 5% had no opinion or did not respond and 4% expressed dissatisfaction. I really do not know why there was some dissatisfaction on this point.

The questionnaire moved to the inside of the building and asked respondents their level of satisfaction with those areas of the building they had seen. There were 10 different areas listed. The Parish Center, which was the main focus of the entire project, received 100% approval from the stratified sample and 94% approval from the random

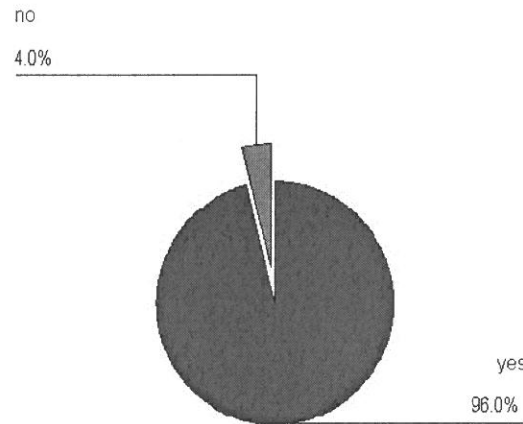
sample. This latter group had seven parishioners express no opinion and only one who was dissatisfied. The small meeting rooms and the new gathering area for the church also received a high rating, but the prayer room received an overall approval rating of only 67%, with 4% expressing dissatisfaction and 28% offering no opinion or not responding. I believe this may express some confusion about what the room is intended for and some disappointment that it is not a more prayerful setting. It is a space that will likely undergo some changes in the future and could be considered a work in progress. The new school office received a positive response of 61% and the new religious education office a similar 59% approval. There were five who expressed dissatisfaction with the school office and no one who expressed dissatisfaction with the religious education office. The high percentage of no response or no opinion, nearly 40% in each case, is probably indicative of the fact that these office areas are not commonly used by all parishioners. The media center and computer lab received a high approval rating from the stratified sample with no expression of dissatisfaction. The same areas received good support from the random sample and only one expression of dissatisfaction with approximately 37% expressing no opinion or not responding. These areas, like the office areas, are not commonly used or seen by many parishioners. The atrium received a 72% overall approval with 3% expressing dissatisfaction and 25% having no opinion or offering no response. Here again, many were not aware of the location and/or purpose of the atrium. The kitchen is the last area of the new building in the survey. Ninety-six percent of the stratified sample approved with two individuals offering no opinion. The random sample found a 56% approval with 2% expressing disapproval and 41% having no opinion or

offering no response. The kitchen is another area that not all parishioners may have seen.

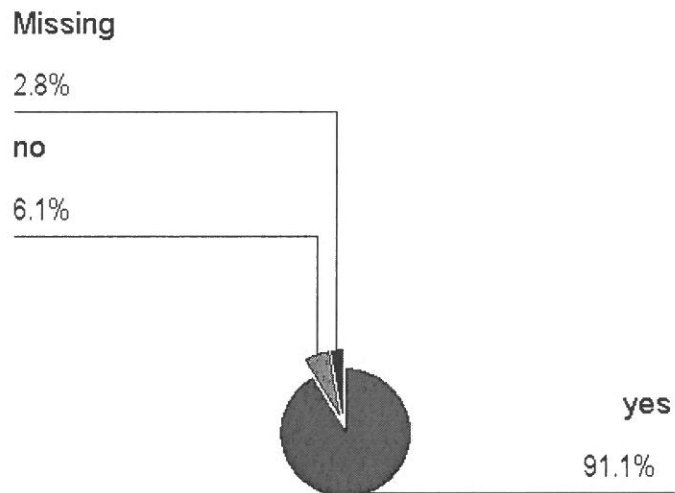
The survey concluded with questions concerning the role of the pastor during the period of construction. Eight statements explored parishioners' impressions beginning with whether or not the pastor provided leadership for the project. Only one respondent disagreed and nine offered no opinion or no response, a 96% agreement among all responses. When asked about the pastor's support for the project, the response was nearly identical to the previous question with one disagreeing and only five expressing no opinion or no response, a 97% expression of agreement. The next question considered whether or not the pastor listened to parishioners. Overall there was 70% agreement, 5% disagreement and 25% expressing no opinion or response. The pastor received high marks for communication regarding the project with a 93% approval and only 2% disapproval. The same can be said of the pastor providing spiritual leadership for the parish during the project with 90% agreeing and 3% disagreeing. Seventy-eight percent felt that the pastor met parishioners' needs while 3% felt he did not and 19% offered no opinion or response. Regarding the pastor's presence at parish functions, 90% agreed that he was present, while only one respondent disagreed. Asked if the pastor spoke about financial needs, 93% agreed and one disagreed.

The questionnaire next asked two yes/no questions. The first was whether or not the respondent believed that the pastor demonstrated a good balance between his role as spiritual leader and his role as administrator. Figure 1 shows 96% of the stratified sample responded yes. Figure 2 shows a 91% positive response from the random sample.

**Figure 1**  
**Stratified Sample Group**  
**Pastor Demonstrated Good Balance**



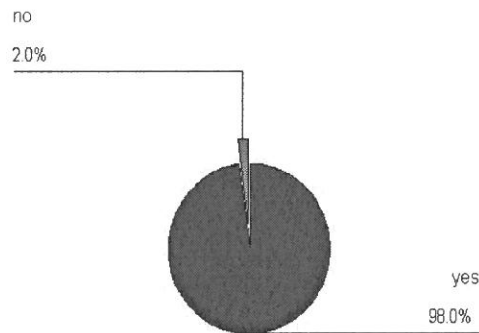
**Figure 2**  
**Random Sample Group**  
**Pastor Demonstrated Good Balance**



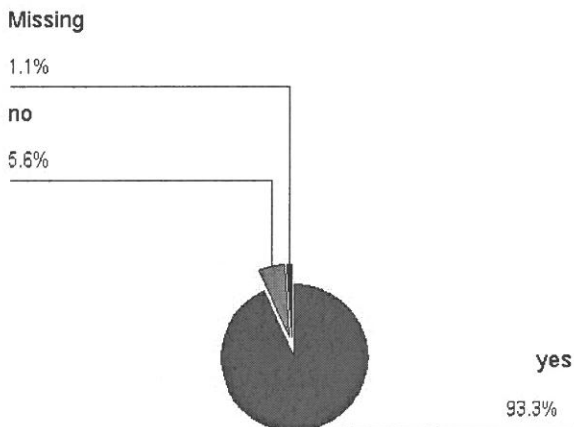
The second question asked whether the respondent believed it is appropriate for a pastor as spiritual leader of the parish to also attend to the physical needs of the parish.

Figure 3 shows that 98% of the stratified sample group responded yes. Among the random sample group there was a 93% affirmative response as Figure 4 indicates.

**Figure 3**  
**Stratified Sample Group**  
**It is Appropriate for Pastor to Oversee Physical Needs**



**Figure 4**  
**Random Sample Group**  
**It is Appropriate for Pastor to Oversee Physical Needs**



A final question in this part of the questionnaire was open-ended, asking if there were any comments the respondent wished to make regarding any aspect of the parish building project. Among the stratified sample group there were 19 comments offered. Nine of those expressed satisfaction, seven were concerned with the cost, two wished more could be done and one wrote that the pastor should concentrate on spiritual matters. Among the random sample group there were 55 comments. Thirty of those comments expressed satisfaction, three were concerned with the cost, four wished more could have been done and eleven wrote that the pastor should concentrate on spiritual matters. Three wrote that the project seemed unnecessary or overdone, two expressed a desire for better handicap accessibility and there were two unrelated comments.

#### **Section Four: Survey Reliability and Validity**

With the help of SPSS, I performed a factor analysis of the questionnaire, using the combined results of the two samples. This analysis created a correlation matrix that compared the 62 variables which make up the survey. The results indicate a high inter-correlation range of -.3823 to .7992 with a mean of .2153. This suggests varying structure dimensions among certain variables in the questionnaire. The reliability of the questionnaire produced an alpha<sup>3</sup> measurement of .9266 which is a high result and indicates consistency in the questionnaire. This would seem to be particularly significant

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<sup>3</sup>Cronbach's Alpha is a measure of internal reliability or consistency of the items in an index. Cronbach's Alpha ranges from 0 to 1.0 and indicates how much the items in an index are measuring the same thing.

since the alpha results combined the responses of the two sample groups. Reliability analyzes the correlation between variables in a sample and shows high correlation within specific areas. Examples of such high correlation in the survey results included the following:

- pastor supported the project/pastor provided leadership .5451
- pastor listened to parishioners/pastor provided leadership .4987
- pastor communicated regarding project/pastor provided leadership .5639
- pastor spoke about financial needs/pastor provided leadership .4773
- pastor communicated regarding project/pastor listened to parishioners .5672
- pastor provided spiritual leadership/pastor listened to parishioners .4698
- pastor available for parishioners needs/pastor listened to parishioners .7085
- pastor available for parishioners needs/pastor provided spiritual leadership .7655

The reliability reflected in the high alpha scores and the consistency of the positive responses indicate good content validity. The questions were a well balanced sample of the nature and extent of the project as experienced by members of the parish, who consistently responded in a positive fashion to all aspects of the project before, during and after the actual time of the project. The support for the pastor's role was equally positive from both sample groups and throughout the process. The consistency and high correlation between items in the factor analysis and the high item correlation suggest that the measures reflect concurrent validity between the samples.

## CHAPTER FOUR

### REFLECTION - EVALUATION - CONCLUSION

The stated hypothesis of this project is that the role of steward is appropriate to the pastor and that it is possible to achieve the necessary balance between his role as steward and his role as spiritual leader. The project explored a theology of stewardship and examined a specific case study to address the hypothesis. I believe that the project has affirmed this hypothesis. There is a strong foundation in the Scriptures for the role of the pastor as a steward. This role was often described in the Scriptures in terms of shepherding, an image seen as one of service to the community, and appropriate to the pastor who is called to serve his parishioners. The pastor as servant leads his people in many and varied ways including the care of that which is entrusted to them. Notice that it is the pastor's role to *lead* his people, not *do everything* for them. The role of the pastor as steward is to create vision, set goals and inspire people to make use of their gifts for the good of the church. A great deal of literature is available to support this notion of pastor as steward, a leader who serves his people by inspiring them to give back to God some of what they have been given for the good of the community. Keeping God in the picture is a major challenge for the pastor in his role of leadership as he calls the community to good stewardship.

The specific case study which is the basis of this project, shows that a pastor *can* find a balance between administrative responsibilities and his role as a spiritual leader. It is not necessarily easy nor always pleasant. It can be frustrating and demanding.



However, it is also rewarding and a true joy as the pastor works with his community and leads them in a building effort. Seeing the concrete results literally rise before their eyes is a time of growth for a community of believers and represents the building and growth of their faith. The results of the questionnaire in regard to this specific case study clearly support the role of the pastor as appropriate to such a process, and demonstrate that the pastor's role as spiritual leader was not lost in the midst of the building project.

I hope that any pastor reading this paper will gain confidence and support if faced with a building project in his/her assignment. Such a project is an opportunity for growth for the pastor and his people, as they work together to achieve tangible results that will affect future generations. It is important to keep in mind the pastor's role of leadership in such a project and not try to do it all. Working with parishioners on such a project allows them to see the pastor in a different light and to develop relationships that can help in other areas of ministry.

This paper can serve as a starting point for the pastor who is facing the challenges of aging church facilities or for the pastor who is faced with the task of beginning a parish. Basing such efforts on principles of stewardship can prove helpful in appealing to parishioners and remaining faithful to our Scriptural roots. Gathering parishioners who are knowledgeable in construction and fund raising is crucial to the success of this type of endeavor. Communicating and listening to parishioners are imperative throughout the process.

I was affirmed throughout the building project at Saint Christopher Parish. Parishioners took great interest in what was happening. Committee work was satisfying,

and people taught me a great deal. I found myself very conscious of remaining focused on my priestly ministry and appreciating it more. I would hope that any pastor embarking on a building project in his parish would find some of these same things in his ministry, and gain encouragement and affirmation as I did. I believe it is possible for a pastor to find balance between administrative and spiritual leadership, and my experience during the period of time covered in this case study has further confirmed my belief.

This paper asked several research questions. When a pastor arrives at a new parish assignment and finds it in financial disarray and in need of much physical repair, where does he begin? I believe he begins by listening to the story of the people, to their history as a community of faith. It is important not to place blame for the current situation especially on one's predecessor, but to simply listen to the facts and deal with the situation as it exists. It is also crucial to learn who is knowledgeable in the areas of construction and finance, and approach them to be part of the process as early as possible. Ideally these individuals would be parish members but sometimes it may be necessary to consult beyond parishioners. A parish that is part of a larger church structure such as a diocese can often find valuable assistance at that level. Understanding the principles of stewardship would be helpful when making presentations to the congregation about their role in supporting a building project.

A second question which this paper sought to ask, concerns the pastor who has been the leader of a congregation and is now faced with the reality of construction or renovation. How does he maintain the physical/financial aspects once they are on a more sound footing? Although the case study of this paper did not specifically address this

aspect, the answer would seem to lie in good stewardship. A pastor needs to inspire and lead his congregation to care for what they have been given. Scheduled maintenance plans, an ongoing capital fund, regular evaluation of church facilities by a parish building committee, and good budgeting procedures are all important elements which need to be in place as a part of being good stewards. Qualified people to help in these areas and open communication with parishioners are also important in maintaining what the congregation has been given.

A third issue is that pastors are not trained as administrators yet find themselves in that role. How does the pastor focus on these important practical needs without losing sight of his ministry as spiritual leader? I believe that some administration is always going to be part of a pastor's role and it would help if the pastor accepted it. A pastor does not have to be an expert administrator but he needs to overcome a fear of the administrative responsibilities of the parish because of the call to be a good steward. Finding a comfort level takes away some of the anger and frustration which can get in the way of other responsibilities. It is important to trust others to help, and not just with the administration. There are qualified people available to assist the pastor in his role of being a good steward, and trusting their expertise rather than controlling the situation would be wise. Another group of people that the pastor would do well to trust is the parish pastoral staff, who can assist in the care of souls. The pastor does not need to do it alone. I believe that by trusting others and sharing both the administrative and the pastoral duties with others, the pastor can find much needed support to remain focused on pastoral ministry.

Finally, how does a pastor balance the building of buildings, souls and community? There is no easy solution to this lofty goal, which is worth pursuing. Stewardship is key to striking the balance. Earlier in this paper I defined a steward as “one who has the responsibility for the planning and administering the affairs of a household that belongs to someone else. These stewards or servants were responsible for hospitality, services, food, building maintenance, animals, grounds, scheduling, clothing and finances.” (page 11) This Scripturally based definition shows a many faceted description of the role of a steward. Balancing all of those responsibilities is no easy task, but one which the pastor, as steward, is called to accept and fulfill as well as possible. The pastor’s role is to actively lead while at the same time allowing and trusting others to participate in achieving this lofty goal. This balancing effort is also dynamic, a work in progress. Dialogue and evaluation are helpful as the pastor seeks to lead the parishioners to be good stewards of all that God has given to them.

In conclusion, I offer one final reflection. Once a major project such as the one described in this case study is completed, it is interesting to look back and consider how the project turned out. Is there anything that could be done differently? Is there anything that definitely should be done in much the same way if given the opportunity? I asked myself those two questions and listed five elements in answer to each of those questions.

***Five things I would do differently***

**1) Ground the project in stewardship**

I wish I had known more about stewardship prior to the beginning of this building project at Saint Christopher Parish. It would not have been possible to fully incorporate

stewardship into our efforts, but I would have made use of some of the language and ideas in order to place our project within some sort of stewardship framework. Giving back to God part of what he has given to us and the idea of planned giving are two examples that may have been helpful in our presentation during fund raising.

**2) Take more time to know history of the parish**

I wish I had taken more time to know the history of the parish and to know the parishioners a little more. This would have helped me in leading this effort and allowed them the chance to know more about me. Ideally, a new pastor would have a full year before he embarks on any major project. Unfortunately for me in this situation, there had been preliminary research done and the people had been anticipating some action even before I became pastor. There were also some needs that demanded immediate attention. My predecessor encouraged me to move forward, convincing me that parishioners were likely to support such an effort.

**3) Think bigger right from the start**

I believed very strongly that our parish community needed to look at the big picture and dream big dreams, but I am not sure I pushed this thought enough at first. The community was not accustomed to this approach and since I was new I did not want to push too hard. Here again, a little more time to know the situation would have been helpful. Fortunately, I did speak up and my encouragement to think big was well received. If I could do it again, I would be stronger in this conviction.

**4) Ask for more money**

I wish we had set our goal a little higher when it came to fund raising. Again, I

did not know the people and they did not know me. There was so much that needed to be done, yet the Building Committee did not wish to risk the whole project by asking for too much. We were already considering more than the experts thought we could raise for a project of this nature. We eventually did raise more than we thought but had to ask for an extension of pledges in order to do so. Perhaps a better estimate of cost and a willingness to take the risk up front would have been advisable. At any rate, I wish I would have been more ambitious about fund raising.

#### **5)      Emphasize “priest days” sooner**

I mentioned in my paper that one of the things I found helpful in staying focused on pastoral ministry was something I came to call “priest days,” days when I would focus on pastoral ministry such as visiting the sick and homebound. This was a conscious effort on my part to stay focused on my priestly ministry and I found it helpful. I wish I had thought of looking at my pastoral ministry in this way earlier in the process, and I encourage other pastors in similar situations to consider this approach early on in a project of this nature.

#### ***Five things I would definitely do again***

##### **1)      Start with a building committee**

One of the best things I did in this entire project was to form a good building committee. This group, which was invaluable throughout the entire process, consisted of knowledgeable individuals who knew their area of expertise, and a few parishioners who simply had a strong interest in what was being done and came to represent the average parishioner. I cannot emphasize enough the value of gathering such a group together,

trusting them and working closely with them throughout the entire process.

## **2) Consult others in your denomination**

Whenever possible, consult others who may have worthwhile experience to share. This could be other pastors or communities who have recently been involved in a similar project, or a higher governing board or structure within your denomination. In the Catholic Church, each parish is part of a larger geographical entity called a diocese, in our case the Diocese of Cleveland. We found much help and support from them in various aspects of our project. We saw the diocese as a group willing to offer help, rather than imposing upon us exactly what to do and how to do it.

## **3) Trust**

The pastor cannot do it all alone or control the whole situation. It is important to trust those who are expert in construction and fund raising, and those who are involved in the pastoral care of the parish along with the pastor. I find it easy to approach a project in this fashion. I try to share responsibility and encourage others to participate in the process. Open communication with the congregation helps develop trust between pastor and parishioner which is likely to lead to greater support for the project.

## **4) Make sure people are heard especially if they disagree**

Almost anything that a pastor or any leader tries to do, will have people who support it as well as people who are against it. It is impossible to achieve one hundred percent support. What is important is that all have an opportunity to voice their opinion, especially those who may disagree. They may not be able to convince a group to change but it is imperative that they be given a chance to express what they think. Responding to

these individuals is an opportunity to encourage them to see things in a different light, to help them feel important and that their opinion matters. Even if they are not totally convinced to change their opinions they will at least experience respect someone who listens and responds to what they have to say.

#### **5) Take time for self and for prayer**

The pastor who is involved in any major project of the type described in this case study needs to take time for himself or herself. I still took my day off and took time to go to class as part of this Doctor of Ministry Program. I even took time for vacation. Part of this comes from trusting others to accomplish what needs to be done and from not taking yourself too seriously. A relaxed and re-energized pastor is better able to face the task ahead. This is really true of anyone, since we all need to take time away from the norm in order to better cope with what comes our way. It is also important to continue to pray. We are spiritual leaders who need to be in touch with the Spirit in our own lives. Ultimately it is the Spirit who will lead us where we otherwise may not choose to go. From my experience in this case study, I am glad the Spirit led me where I otherwise may not have chosen to go. Following this path has made a difference for me and for the people of Saint Christopher Parish in Rocky River, Ohio. Good luck on *your* journey!



## APPENDIX A

STEWARDSHIP IN ACTION PROGRAM

A SEMINAR BY KIRBY SMITH ASSOCIATES

JUNE 24 - 26, 2002

HERSHEY RESORT & CONFERENCE CENTER  
HERSHEY, PENNSYLVANIA

SUMMARY PREPARED BY  
JOHN C. CHLEBO

IN PARTIAL FULFILLMENT FOR THE DEGREE  
DOCTOR OF MINISTRY

ST. MARY SEMINARY  
DIOCESE OF CLEVELAND

## **Introduction**

I attended a three day workshop sponsored by Kirby Smith Associates entitled *Stewardship in Action*. Kirby Smith is a professional fund-raising organization established in 1938 and based in Quarryville, PA. The workshop took place on June 24 - 26, 2002 at the Hershey Resort and Conference Center in Hershey, PA. I offer a summary of the twelve presentations I attended as well as a summary of my own impressions of the workshop as it applies to my Doctor of Ministry project on stewardship. I also include a bibliography of the materials obtained at the workshop.

## **SESSION ONE: ALL IS GIFT**

**Bishop John Snyder**

**Retired Bishop of the Diocese of St. Augustine, Florida**

Relying on his own pastoral experience and on the Bishop's Pastoral on Stewardship (1992), Bishop Snyder's emphasis focused on the fact that all we have is a gift from God. Gifts are for sharing and God should be first in our efforts to share our gifts as a sign of gratitude to the giver. If we fail to realize how gifted we are then we do not really know the giver. In his opinion, the first and last lie is "it's mine". He challenges his listeners to consider what they can free themselves from and consider "needs" vs. "wants". He believes that our prayer time should not be our leftover time and neither should our giving of time, talent and treasure be from our leftovers. He points out that grateful people are happy because they realize what they have and are generally willing to share it.

## **SESSION TWO: THE ROLE OF THE PASTOR IN INTRODUCING AND NURTURING STEWARDSHIP**

**Msgr. Joseph Champlin**

**Rector of Immaculate Conception Cathedral, Syracuse, New York**

Although there has been a great increase in the numbers of lay pastoral ministers in the work of the church, the pastor still plays a critical role in the area of stewardship. He must lead by word and example. Msgr. Champlin addresses some of the inner qualities necessary to accomplish this task. First and foremost the pastor must be prayerful and one who prays. He must also be a good steward or, as Champlin prefers to say, a grateful caretaker. Stewardship is rooted in our scripture, worship and tradition. Genesis encourages us to care for the earth. Our prayer must recognize that all is gift from God. Our history sees it as a duty to give back to God some of what he has given. It is imperative to share with the poor; to avoid doing so is stealing from them. From these points emerge his definition of stewardship as an “inner attitude which with faith and gratitude recognizes that all is gift from God and shared with others, especially the poor”. He loves the term, “grateful care taking” and sees it as a way of life.

## **SESSION THREE: SEVEN BIBLICAL PRINCIPLES OF STEWARDSHIP**

**Bishop Theodore Schneider**

**Evangelical Lutheran Church in America**

Aware that many pastors today seem afraid to speak about stewardship, Bishop Schneider makes the case that avoiding such preaching denies our people an opportunity to be in touch with the recognition and celebration of the gifts of the Holy Spirit. Too often the emphasis is on the treasure aspect of stewardship. Of course it is more than that but it still does include it. As he states, “it’s not about money; but it is not ‘not about money’

either”. The early Christian church did not simply need to raise money. It was part of the obligation of being one of the community of believers. Today it is still about ministry and fulfilling that which has been given to us. His presentation elaborated on seven biblical principles of stewardship.

1) Generous giving is a joyous opportunity, not a burdensome obligation. It is a gift of the Spirit and a mark of maturing faith. It is a way for a person to fulfill themselves. Even if there were no worthy causes, people would still need to give in order to be received and find joy.

2) Giving and generosity are not governed by material wealth. They have to do with one’s heart. Everyone has something to give. Generosity comes not from wealth but from the heart.

3) Christian stewardship has to do with faith, that is to say, trusting God. Giving is a faith filled venture that God will take care of us. Coming to terms with stewardship is in part coming to terms with God.

4) Christian giving is planned giving that comes from the top, not from the leftovers. The Hebrew Scriptures refer to it as giving of the first fruits. We do not give the extra. We give from what we receive. We plan it and we stick to it.

5) Christian giving is proportionate and sacrificial giving. In the day of “me first” the word sacrifice is not popular. Stewardship, however, clearly calls us to put God first. What we can afford is not sacrificial. Sacrificial giving begins when we begin to examine priorities and accept the challenge of going beyond that which we can afford.

6) Christian giving is growing giving. It should not remain the same but should be

evaluated on a regular, preferably annual, basis.

7) Christian giving generates new giving and renewed thanksgiving. We are enriched and encouraged by the generosity of others. Giving can be contagious. We like to be part of the bigger group.

#### **SESSION FOUR: STEWARDSHIP: MAKING KNOWN THE PRESENCE OF GOD**

**Bishop Neil Irons**  
**Harrisburg Area, United Methodist Church**

God has chosen to entrust the church with the task of sharing with others the good news of his presence in the world. The good steward, in Bishop Irons way of thinking, is responsible for making God known in the world. Giving ourselves to God is a good way to begin to let the world know of his presence. We have to lead by example. A leader can suppress the work of the church or open doors to make it happen effectively. The good leader will set the vision and promote change in the right direction. It is important to make the vision hopeful and not just wishful thinking. Hope better moves one to action. The good leader must also challenge his followers to commit to all needs and avoid the temptation to ask too little.

#### **SESSION FIVE: PASTOR'S MESSAGE ON STEWARDSHIP**

**Msgr. Robert Angelle**  
**Retired priest of the Diocese of Lafayette, Louisiana**  
**Senior Vice President of Kirby Smith Associates in ministry of church finance**

Msgr. Angelle writes from his many years of experience as a parish priest and defines stewardship as “what I do with what I have when I believe in God”. His presentation was filled with much practical advice. Giving is an essential quality of a disciple. He sees money and ministry or lack of either as a major obstacle in the church today along with an

attachment to worldly goods. He reiterates that God wants our best not our leftovers. 22 of the 36 parables in the gospels deal with stewardship. Tithing was regularly preached and expected until 200 years ago when the church stopped preaching the whole gospel. He points out that the word “sacrifice” comes from the Latin *sacra* and *ficie* which means “making holy”. It is belief that hard work over 10 years is needed to truly make stewardship a way of life in a parish. Time and talent is a good starting point with treasure coming later and gradually. Pastors will be criticized for a time but must be patient and not quit. A Parish should have a Stewardship Commission on an equal par with other commissions and under the Pastoral Council not under the Finance Council. It is important to renew commitments of time, talent and treasure on an annual basis because people need to be constantly reminded of the importance of sharing their gifts. His idea of tithing is 5% to the parish, 1% to the diocese and 4% to other charities. The heart of the matter lies in converting people’s thinking from “giving to a need” to “needing to give”.

## **SESSION SIX: INTRODUCING SACRIFICIAL GIVING**

**Barbara & Dutch Scholtz**

**Retired from the Stewardship Office in the Diocese of St. Augustine, Florida**

The Scholtz’s presentation was both a personal witness and practical suggestions on how to introduce sacrificial giving in a parish. They speak of it as a way of life, a way of putting one’s faith into action and being a faithful disciple. Since everything is a gift from God there must be a willingness to return a portion to God in a spirit of gratitude. The gifts are ours to use and care for as we help build up the kingdom here on earth. The process of converting people to turn to God in this way can be accomplished through

small groups and always in a spirit of prayer. They stressed the importance of using an envelope for your monetary gift. It is a good example to others, makes record keeping easier and forces one to plan the offering in advance rather than give what happens to be available at the time. Stewardship should include children who need to learn the importance of sharing their gifts early in life. Lay witnesses, annual renewals, parish accountability, hospitality and spirituality in a parish, and a clear parish mission are other elements they felt were important to consider. The parish also needs to be sharing its gifts beyond the parish community in a spirit of stewardship. They stressed the need for a personal spirituality and a relationship with the Lord as essential in the life of a good steward.

## **SESSION SEVEN: STEWARDSHIP AS CONVERSION**

**Rev. Dr. Gary Nicolosi**

**Rector of St. Bartholomew Episcopal Church, Poway, California**

Gary Nicolosi believes that a systematic approach is helpful to convert a congregation to a stewardship way of thinking. He offers ten key points to making this happen.

1) Stewardship requires a systems approach. Stewardship depends on the health of the church and affects all aspects of church life. Pastor, people and programs are essential elements which need to be studied and understood along with the mission and history of the parish. Are needs met; are lives transformed; is the greater community beyond the parish being touched?

2) Stewardship is directly proportional to the spiritual vitality of the congregation. There needs to be a passion for God and a compassion for people. What happens in worship needs to connect with the rest of the week. Each person is a fifth gospel based on how we

live. Spiritual growth takes place when there is a connection between who I am and how I live.

3) Stewardship begins with a conversion: the new life leads to the new lifestyle.

Resistance comes from the unconverted. Focus on those who are converted and those open to conversion and not on those who resist conversion. In other words, preach to the highest level of commitment, not the lowest.

4) Stewardship is most effective when clergy and laity work together in mutual ministry.

The greater ownership there is among parishioners the easier it is to carry out the mission of the parish with generous hearts.

5) Stewardship must focus on the need to give and giving to a need. The message of stewardship must connect with the personal growth and fulfillment of people. Giving is the way to happiness. Only the miser is miserable. Making a case for the need to give to the church is also important and easier if the church makes a difference in the lives of the giver.

6) Stewardship must assist people to get out of debt. Personal debt is one of the biggest obstacles for a person seeking to live a stewardship way of life. Assisting individuals with personal life management is good for the individual and good for the church.

7) Stewardship happens when the church puts into practice the Great Commandment and the Great Commission. This combination will bring forth a church that loves God, loves people and reaches out to others. In this scenario everyone is a winner.

8) Stewardship should always be linked to mission. This is a challenge to look outward beyond the parish to see the larger needs which exist around us. It is a call to look



outward in faith rather than fear and share resources rather than keep them, to be inclusive rather than exclusive. Put another way, the church exists for those who do not belong to its membership.

9) Stewardship depends on the commitment of the membership. Members cannot be Christian in name only. They must be disciples willing to commit to the gospel.

10) Stewardship is living out the grace of God from first to last. God is faithful and sufficient for my every need. By sending his Son for me, I have all the proof I need of God's faithfulness in the person of Jesus. This belief demands a response back to God.

### **SESSION EIGHT: CREATIVE WAYS TO NURTURE THE STEWARDSHIP OF TIME AND TALENT**

**Lois Locey**

**Pastoral Associate for Resource Development at St. Michael Parish, Olympia, Washington**

Lois Locey provided many practical ideas and handouts for making stewardship work in a parish setting. Discern talent and determining placement were part of her presentation.

Handouts included examples of:

- Developing a spirit of hospitality and community in the parish
- How to be a more welcoming parish
- Stewardship Prayer Service examples
- Gift assessment inventory
- Outline of a parish stewardship campaign
- Planning and developing a time and talent festival
- Preparing a time and talent opportunity booklet
- Examples of how to celebrate the annual time and talent commitment
- Stewardship newsletter examples
- Commissioning liturgical ministers
- Time and talent ministry evaluation
- Exit interview suggestions for people leaving a ministry
- Appreciation and recognition ideas
- Example of an annual parish report on ministries

## **SESSION NINE: THE IMPORTANCE OF LAY WITNESSES IN AN ONGOING STEWARDSHIP PROCESS**

**Edward Laughlin**

**Director of Stewardship, Diocese of Palm Beach, Florida**

Ed Laughlin uses his own personal witness on stewardship as an example of how to use lay witnesses effectively. It is crucial for lay people to witness to the value of stewardship in their lives in order to encourage others to follow and consider stewardship as a way of life because everyone has a story. He also believes that there is a difference in knowing stewardship and understanding it and that witnessing helps bridge the gap. He sees seven steps to becoming a stewardship parish: hospitality, prayer, stewardship committee, renewal and recommitment, outreach, lay witnesses, and accountability. He sees stewardship as a journey not a goal. He offers many practical helps for preparing a witness. He concludes with what he calls the four quadrants of stewardship: follow faithfully, live responsibly, share gratefully even if not cheerfully, and possess loosely.

## **SESSION TEN: THE RENEWAL OF THE LOCAL PARISH: STEWARDSHIP IN CONTEXT**

**Msgr. Paul Dudziak**

**Pastor of Good Shepherd Catholic Church, Calvert, Maryland**

Involving laity in the life of the church and forming them in the faith is crucial in today's church and to the success of stewardship. Building an awareness among the laity is key to success. What I enjoy doing for the good of others plus my time equals my ministry because we are called to minister. Dudziak believes that the boredom of people in church is the result of the hyperactivity of the world. We cannot serve both the Master and Mastercard. He encourages congregations to be prophets in the midst of our culture rather than just work to survive. He also believes that parishes need to be adult centered

in which children are welcome to participate rather than child centered in which adults participate.

## **SESSION ELEVEN: ALL THE WAY FROM THE CANDY STORE TO COMMITMENT**

**Rev. Stewart Hardy**

**Pastor at Trinity Lutheran Church, Camp Hill, Pennsylvania**

Rev. Hardy demonstrates how to move from token giving to stewardship. Money needs to be discussed and is more easily discussed when one realizes that it is only part of the picture. He sees Americans as living in the candy store where we have so much. Giving is about returning to the Lord not purchasing something. Even money is a gift from God which results from our God given abilities. We should keep giving until the Master stops giving to us. He has four suggestions for bringing people to commitment.

- 1) Don't ask people to do what you will not do yourself.
- 2) Don't involve anyone on a stewardship committee who will not do themselves what they are asking others to do.
- 3) Share your story with your people.
- 4) Do every sermon as a stewardship sermon to encourage living sacrificially.

## **SESSION TWELVE: CONVERTING CAPITAL GIVING INTO REGULAR WEEKLY GIVING**

**C. Eugene Musser**

**President, Kirby-Smith Associates**

The final presentation offers some ideas on how to convert capital giving to regular giving. Success in this area depends on a successful capital campaign that produced what it promised. Including notions of stewardship from the beginning is helpful. No immediate future plans for another capital campaign is also crucial. The key is to point

out early on that the level of giving has increased and perhaps it could continue to some extent after the formal campaign ends.

## **CONCLUSIONS AND REFLECTIONS**

One of the research questions I am developing in my project is how a pastor focuses on his role as administrator without losing sight of the spiritual needs of the parish. The presentations I heard at this seminar helped answer that question. I came away with more confidence that it is certainly appropriate for the pastor to be involved in the administration of the parish as a vital part of his role as a good steward. Furthermore, his spiritual leadership helps set the tone of what stewardship is all about. Msgr. Champlin speaks of the pastor as a grateful caretaker because his sense of being a good steward flows from his prayer and is grounded in the scripture, worship and tradition of the church. Bishop Schneider emphasizes the importance of the preaching role as a way of recognizing and celebrating the gifts of the Holy Spirit which we are called to share with one another as good stewards. This preaching role is, of course, a major part of the spiritual leadership of the pastor. Schneider believes that this preaching role needs to touch the heart of the listener in order for them to consider stewardship as a way of life. He also points out that stewardship has to do with faith and trust in a God who will provide for our needs.

Bishop Irons in his presentation points out that the good steward is responsible for making God known in the world. Trusting in God's care is a way of demonstrating to the world our belief in the presence of a God who cares about us and watches over us. Msgr. Angelle has his own definition of stewardship as "what I do with what I have when I

believe in God”. He points out that the word “sacrifice” means “making holy”. This belief in God and effort to make holy are part of the spiritual leadership of the pastor. Rev. Nicolosi emphasizes that spiritual growth takes place when there is a connection between who I am and how I live. There must be a willingness to commit to the gospel message. Once again, this speaks to the heart of what a pastor does especially in his role as preacher. Msgr. Dudziak believes that a good pastor will also be a good leader in the sense of involving the laity to the fullest extent possible. This includes developing laypeople as good prayerful leaders. Barbara and Dutch Scholtz in their presentation from a layperson’s point of view likewise stress the need for a personal spirituality and relationship with the Lord in order to be good stewards. This growth needs to be nourished and fed by good pastors. These are some specific connecting points to my project which should prove helpful in my paper and I appreciate the insights of these pastors. I also found the seminar helpful as food for thought and prayerful consideration in my pastoral setting as I invite my parishioners to consider stewardship as a way of life.

## **BIBLIOGRAPHY OF MATERIALS**

### **Notes/Handouts**

- Outlines/notes for all presentations
- Stewardship: Disciples Respond - A Practical Guide for Pastoral Leaders (National Catholic Stewardship Council)
- Stewardship manual from Kirby Smith Associates, Inc.
- Creative Ways to Nurture the Stewardship of Time & Talent (sample handouts from St. Michael Parish, Olympia, Washington)
- Stewardship Through Education Program (sample handouts)
- Sacrificial Giving (sample handouts)

### **Videos**

- The Heart of Stewardship - Sacrificial Giving
- Give Gratefully - Stewardship for Children
- Capital Campaign - Serving Your Parish

### **Cassette Tape**

- Ministry of Church Finance by Msgr. Robert G. Angelle

## **APPENDIX B**

### **PRELIMINARY DOCUMENTS**

The Preliminary School Improvement Report for St. Christopher School was completed November 7, 1997. It was the result of a Catholic Schools Futuring self-study process begun in September, 1996. This self-study was part of the process for accreditation as required by the Ohio Catholic School Accrediting Association.

The excerpt below is part seven of the self study summaries as found on pages 16 - 17 of the committee report.

#### **FACILITIES AND DEMOGRAPHICS**

The majority of parents surveyed agree that St. Christopher School maintains a clean and safe environment for students and staff. However, teachers, administration, and support staff believe that the issues of cleanliness, safety, modernization of facilities and maintenance need to be addressed. Physical space is being utilized to the maximum. Most of those surveyed believe that the classrooms should be larger and the class size smaller. Handicap access should be evaluated and improved, and computer facilities will be updated in the near future. The establishment of a capital improvement committee would be a valuable means to garner parish support for the funding and building of additional space to facilitate, for example, a cafeteria, an art room, a music room, and parish offices.

### **Letter to Previous Pastor (1996)**

Dear Pastor,

While working on our current project of raising funds for our school teachers, some of us began discussing some of the other needs of the parish. In completing some of the school improvements, windows and library remodeling some of us noticed a large variety of capital improvement needs of which I am sure you are aware.

We subsequently discussed a means of providing for those needs and for achieving the financial security for the parish to meet those needs. The parking lot, stairwells, roofs, electrical systems, boilers, and other aspects of the physical plant will need renovation in the near future. Also, we believe the parish is experiencing a renaissance that provides a tremendous opportunity to revitalize and build for future needs.

Such plans have recently been successful at St. Angela and St. James. St. Bernadette has recently undertaken a capital improvement program. For us at St. Christopher the 75<sup>th</sup> anniversary of the Parish, the approach of a new century, and our stability with you as our guide for nearly 25 years are signs that now is the time to implement a capital improvement plan.

Our discussions concluded with a rough outline of a fund-raising plan, and a commitment to discuss this outline with you. Our concept is as follows:

- To invite a diverse group of parishioners, with experience in the areas of finance, general contracting, business leadership, architectural, marketing, and tradesman to take a tour of the entire parish facility. Perhaps this group could be our “Stewardship” committee. There are at least two individuals who are familiar with these areas and would be excellent guides.
- To develop a list of needs, with associated costs, and any options available to address these needs and to have our “Stewardship” committee prioritize the needs on this list.
- To consult with the parish staff, to create a second “wish list” consisting of those capital improvements which would aid the continued growth and development of our parish community.
- To meet again with you to review these lists to ensure that the priorities are acceptable to you.



- To then develop a budget to address the greatest needs in the appropriate time frame and determine how much of that budget can be funded by a capital improvements campaign.
- To conduct a two year fund raising campaign that would 1.) Pay for those improvements most essential and most marketable, 2.) Create a fund for perpetual contributions to pay for a portions of future maintenance or to fund parish programs. This latter fund would primarily be funded by appeals to parishioners for “planned giving” through testamentary gifts, life insurance donations, charitable trusts, etc. One of our parishioners was involved in a similar program at another place that raised over a quarter million dollars in less than one year.
- To either form a new committee or have the “stewardship” committee oversee the improvements and disbursements from the fund.

Father, I am at a point in my life where I am concerned about providing for my, and my children’s future, and apparently my concern isn’t ending with my family boundary. I believe that a faith centered community is the beginning of a solution to society’s various plagues, and I feel a longing to help our community grow as an example of faith and shared values. I also believe that many people of this parish experience the same longing to share their talents and treasure together.

We would like the opportunity to discuss this plan with you further, to answer your questions, seek your advice, and hopefully gain your blessing to proceed. I will call you to arrange an appointment after you have had a chance to review and consider this letter.

Thank You.

### Repairs and Renovation Requirements 1996/97

<b>Repair/Renovation Description</b>	<b>Time Frame</b>	<b>Estimated Cost</b>
Stairwell, north entrance to the school across from the rectory is caving in. Need to replace the support wall and reinforce the concrete.	Immediate Attention	\$6,000-8,000
Water leaks to the basement storage rooms from the upstairs "patio" which serves as the main entrance to the school.	Immediate Attention	Unknown
Parking Lot needs to be resurfaced	Near Future	\$250,000-300,000
Replace old windows and doors with energy efficient commercial grade.	Immediate Attention	\$100,000
Replace main entrance doors.	Immediate Attention	\$5,600
Renovate main entrance	Immediate Attention	\$15,000-20,000
Paint the exterior of the school	Near Future	
Replace the gutters	Near Future	
Repair mortar and bricks	Near Future	
Carpet and paint library and media center	Immediate Attention	\$8,000
Asbestos floor to be removed from the workroom	Immediate Attention	
Remove walkway from the old Lakeview entrance to the school	Immediate Attention	\$1,000
Replace the wood rotted pillars in the front of the school.	Near Future	
Repair the roof over the Junior High as it leaks	Immediate Attention	

Renovate boys lavatory in the library area and install a sump pump as it floods in heavy rains.	Near Future	\$22,000
Renovate the girls lavatory (original) in the PSR area	Near Future	\$11,000-12,000
Renovate (carpet, paint, update) the junior high and fifth and sixth grade wings	Near Future	
Reinforce tuck points on church chimney	Near Future	
Check church roof Flat roofs need waterproofing	Near Future	
New Gym Floor	Near Future	\$20,000-30,000
Remodel community center foyer	Near Future	\$10,000
East stairwell wall of rectory will need replacing	Near Future	
Rectory kitchen needs remodeling	Future	
Renovate school lavatory across from first grade	Future	\$20,000
Redo the landscape in front of the school	Immediate Attention	\$1,800
Redo the landscape in front of the church	Near Future	
Rewire old section of the rectory	Future	
Rewire old section of the school	Future	

## **APPENDIX C**

### **MEETING MINUTES/AGENDAS**

#### **ST. CHRISTOPHER PARISH MAINTENANCE COMMITTEE**

##### **July 31, 1997 Agenda**

- 1) Review prior list of suggested improvements
- 2) Walk through of buildings and grounds
- 3) Roof evaluation
- 4) Consideration of immediate needs
- 5) Long range planning
  - A) Expand school
  - B) Trinity Hall use
  - C) Church roof and tuck pointing
  - D) Parking lot
  - E) Fund raising
- 6) Next steps

**St. Christopher Parish  
Maintenance Committee  
Summary Findings of July 31, 1997 Walk Through**

**Basement of School**

- Boiler on borrowed time - 2 section boiler - 36" door okay
- Stairway - \$7,500.00 (area adjacent to boiler room)
- New fan - girls restroom
- Paint girls restroom - low priority
- Snake drain outside of faculty room; tuck point walls
- Snake all drains
- Hall between faculty room and computer room - floor okay - walls need work
- Paint mens room off computer room

**Main Entrance to School**

- Leak - tear out deck - concrete sub-grade, cosmetic top
- Eliminate window wells
- Water proof walls
- Need attractive entrance - should this be main entrance?
- Steeple - rebuild including roof inspection
- Do not do walls until the deck is repaired
- Water coming in at junction of concrete and asphalt

**School**

- Install ceiling fans in classrooms grades 5 - 8
- Expand classrooms - build out into parking area?
- Need drawings to inform the parishioners

**Trinity Hall<sup>1</sup>**

- Classrooms or office space?
- Auxiliary services on second floor and add air conditioning
- Someone will check with fire department regarding possibilities for second floor

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<sup>1</sup>Trinity Hall refers to a two story building which was originally built as a convent in 1959. It sat directly behind the school and was a separate building. In 1997 the first floor was being used as the Kindergarten and the second floor housed a number of small rooms used only for storage. A major part of the second floor eventually became an Art Room and the building was connected to the rest of the school as part of the construction project.

**Gym**

- Greater storage needed
- Addition to building?

**Rectory**

- Electrical?
- Install forced air and air conditioning in old part
- Windows leak air
- New phone system needed
- Replace gutters

**Other**

- New lunchroom or cafeteria?
- Research selling some property
- 3 rental houses: 1 occupied; 1 empty; 1 being remodeled
- Parking lot - pulverize and retop with minimal grading
- New gates at parking lot entrances
- Landscaping all over
- Contact architect
- Old swings to be removed
- Need plan to raise money

**St. Christopher Parish  
Maintenance Committee  
Minutes of August 26, 1997 Meeting**

Reviewed items from July 31<sup>st</sup> walk through and received reports of progress to date

- Stairway adjacent to boiler room is complete
- Donor has been identified for classroom ceiling fans
- Gutters were on order for one of the rental properties
- Report was made that it would be feasible to sell rental properties although one of them would require some legal work because of its location on our property
- Second floor of Trinity Hall could be used for classroom space according to city inspector

The last item above led to a discussion of the feasibility of using the Trinity space for auxiliary services which are no longer required to be held outside the building or for classrooms such as the Music Program. Perhaps it could be used for meeting space but the stairways would make it difficult for older parishioners.

Attention turned to the two architects on the committee for their input regarding a vision for potential construction and renovation needs. It was decided to throw out a wish list of things we would like to see at St. Christopher in the future that included the following:

- Nicer entry to the school
- Larger administrative areas for the school as the current area will not suffice for the future
- New gym (it was decided this would be a hard sell)
- Build a new school (it was decided this would be too expensive)
- School needs a new appearance from the church side. It looks shabby.
- Need more meeting space

Attention turned to the idea of building something and developing a master plan. What would be needed to cover the items on the wish list?

- Full operating kitchen that could serve as part of a cafeteria for the day school and other large events
- Space capable of handling five hundred people
- Stage, coat rooms, bathrooms, storage
- New entrance to the school with larger administrative space
- A bi-level structure would better allow for the opportunity of additional storage or classroom/meeting room space

One of the architects admitted his firm would not be interested in this type of project. The other architect was interested and was willing to help sketch a vision. He added that a site survey would be helpful as a preliminary step and it was agreed to obtain one as soon as possible.

**St. Christopher Parish  
Building Committee  
Minutes of January 29, 1998 Meeting**

The architect showed some initial drawings of the property and possible site locations for a cafeteria. He needed some further drawings from the surveyor to fine tune his ideas.

Possibility of a new school building was discussed again and dismissed as too costly.

Idea of leasing a public school building across from the church property was discussed and dismissed for a number of reasons including: safety crossing the street; need for an on site assistant principal; no computer lab, art room, library, or church facility at site; uncertainty of building condition and long term City commitment.

Other areas were discussed and sub-committees were formed to work in the following areas:

- Fund raising
- Renovation in current school building
- Tuck pointing
- Parking lot
- Signs
- Architects

Pastor will contact the diocese to bring them up to date on where we were. Copies of the Diocesan Building Guidelines were shared with all the members.



## Invitation Letter to Architects

March 1, 1998

Dear

The St. Christopher Building Committee and I would like to interview your firm as part of our process of selecting a project architect for our upcoming development plans. We are sending this letter to several firms who responded to my initial request for information several weeks ago.

To assist us, and you, in preparing for the selection process I would like to provide you with the background and context of our project.

- I have enclosed a copy of a recent survey showing the footprints of our existing buildings so you have some idea of the spaces you will be working with.
- Our meeting with you is intended to be an interview to determine whether your firm and our community would be a good match for this project. This is not a design competition.
- The scope of our project is dependent on our fund raising analysis which is currently in progress, and on our architect's ability to creatively solve design problems. We have determined that we require a new building and an upgrading of existing structures to integrate all of our buildings into a harmonious design.
- Our new building is needed to provide:
  - A cafeteria capable of seating 300 people for dining, and 500 people for assemblies
  - A platform/stage to enhance school presentations, concerts, shows, etc.
  - A kitchen facility
  - School Administrative Offices for the Principal, Secretary, PSR Director, Youth Minister, Director of Religious Education Office, and a common area for office and reproduction equipment
  - Space for relocation of existing library and computer lab into a new media center
  - Additional restrooms accessible from the existing school buildings
  - Storage
  - Meeting/gathering areas

- Upgrade of existing buildings to ADA compliance
- We also anticipate re-modeling, and re-facing existing structures to integrate roof lines, architecture, and to utilize spaces vacated when functions are moved to the new building.
- We are a large and diverse community and our plans have wide support among our parishioners, so our project scope and design work must remain flexible enough to accommodate the consensus building process.

Our interview plan is to provide each invited firm with a one-half hour presentation period on the evenings of March 25 and 26, 1998 at St. Christopher. The presentations will be scheduled 40 minutes apart beginning at 7:00 p.m.

We would like to see photographs, slides, illustrations, etc. of similar projects you have created design solutions for. A list of references with contact names and telephone numbers would also be useful. Resumes of key personnel will be helpful. We will be interested in your billing rates and policies. We have determined that a set fee for a defined scope of work is our preferred contracting method for architectural services. We will like to know how you will charge for unexpected contingencies that fall outside of the planned scope of work.

Our immediate interest is to retain an architectural firm to supply us with a preliminary design, to be completed and ready for presentation to our community by May of this year. We anticipate owning the design at the completion of this phase. It is expected, but not guaranteed, that the firm selected for the preliminary phase will ultimately be retained to complete the project pending successful fund-raising efforts. We will ask for a fee proposal for the preliminary design phase one week after our meeting with you, so please prepare to ask us any questions you need answered to prepare this quote.

We feel that a large part of working with a design professional will involve the matching of the architect's personality with our parish culture, so we would like to meet the architect in your firm that we will actually be working with.

I hope this information helps you in your presentation with us.

Please call me to speak with me or my secretary to arrange a meeting time on March 25<sup>th</sup> or 26<sup>th</sup>. We will fill the slots on a first call, first choice basis.

Thank you for your time and interest in working with St. Christopher.

**The following article appeared in the pastor's column in the weekly church bulletin on August 17, 1997.**

I have had the first meeting with the Maintenance Committee to begin to look at the long range needs of the parish property and buildings. At this point, it is clear that the parking lot needs major work, the church building needs tuck pointing, and the church will need a complete new roof in the not too distant future. The present roof on the church is the third layer and will have to be removed when the time comes. Our school building needs to continue its renovation in the classrooms and a serious leakage problem under the patio at the main entrance needs to be corrected before a more attractive entranceway is considered. The school boiler is old and will need to be replaced in the near future. They are looking into the possibility of making better use of the second floor in Trinity Hall. There is also a wish for more meeting space for the parish and perhaps a lunchroom or cafeteria for the school. This last issue would mean construction of an addition to the present building. Obviously, this cannot be done at the present time nor can it be done all at once. We will need to accomplish these goals over a period of time after further consultation, determining the priorities and obtaining the necessary funds. This committee will continue their efforts and I will keep you posted throughout the coming months. I welcome your comments, questions, and thoughts and I ask for your prayers and support.

## APPENDIX D

### DIOCESE OF CLEVELAND RENOVATION & CONSTRUCTION GUIDELINES

#### INTRODUCTION

It is the responsibility of the Diocesan Bishop to provide for the spiritual and temporal welfare of the diocese. In order to administer the temporal goods of the diocese in a sound and responsible manner, the following policies and procedures have been established.

#### CATHOLIC TEACHING

For more than one hundred years the Church has strongly upheld the right of working people to organize and join labor unions to insure their rights, protect their dignity and promote the common good. This teaching originated with Pope Leo XIII's Encyclical **Rerum Novarum** in 1891.

“Among the basic rights of the human person is to be numbered the right of freely founding unions from working people. These should be able to truly represent them and to contribute to organizing of economic life in the right way.” (69) RN

Contributions to this teaching include Pius XII's encyclical **Quadragesimo Anno**, the documents of the Second Vatican Council, and the teachings of Popes John XXIII and Paul VI. In recent times, Pope John Paul II has strongly re-stated this theme in his 1981 Encyclical **Laborem Exercens**.

“All these rights, together with the need for the workers themselves to secure them, give rise to yet another right: the right of association, that is, to form associations for the purpose of defending the vital interests of those employed in the various professions. These associations are called labor or trade unions.... The experience of history teaches that organizations of this type are an indispensable element of social life, especially in modern industrialized societies. Obviously this does not mean only industrial workers can set up associations of this type. Representatives of every profession can use them to ensure their own rights.” (20) LE

And then again in 1991, in his Encyclical **Centesimus Annus**:

The role of trade unions in negotiating minimum salaries and working conditions is decisive....not only in negotiating contracts, but also as ‘places’ where workers can express themselves. They serve the development of an authentic culture of

work and help workers to share in a fully human way in the life of their place of employment.: (15) CA

The Bishops of the United States reflect on every person's right to employment in their 1985 pastoral letter **Economic Justice For All**:

Employment is a basic right, a right which protects the freedom of all to participate in the economic life of society.... The importance of this right is evident in the fact that for most people employment is crucial to self-realization and essential to the fulfillment of material needs. EJFA 137

They go on to re-affirm the support of unions as expressed in the earlier encyclicals.

The Church fully supports the right of workers to form unions or other associations to secure their economic rights to fair wages and working conditions. This is a specific application of the more general right to associate.... No one may deny the right to organize without attacking human dignity itself. Therefore, we firmly opposed organized efforts, such as those regrettably now seen in this country, to break existing unions and prevent workers from organizing. EJFA 104

In addition to "this indispensable element of social life", i.e. the right to form associations or unions, Catholic social teaching also insists that workers have the right to just wages sufficient to maintain a family; the right to health care and pension; and the right to safe and decent working conditions. Workers and unions have responsibilities. They have the responsibility to bargain in good faith and provide for the full terms of the contract. Workers and unions have an obligation to contribute to the common good of society, as well as produce quality goods and services. Catholic social teaching also strongly supports affirmative action policies that insure recruitment and promotion regardless of race, color, sex, disability, national origin or age.

### **APPLICATION OF TEACHING**

The Church's social teaching is not simply an appeal to others, but a challenge for the Church itself. This clear teaching on the rights of workers and the indispensability of unions places responsibilities on all economic structures including dioceses. As Pope John Paul II suggested, the test of our social teaching is not what the Church says but how the Church acts:

The Social message of the Gospel must not be considered a theory, but above else a basis and a motivation for action.... Today more than ever, the Church is aware that her social message will gain credibility more immediately from the witness of actions than as a result of its internal logic and consistency. (57) Cen. Ann.

And in the words of the 1976 Statement of the Synod of Bishops:

“While the Church is bound to give witness to justice, she recognizes that anyone who ventures to speak to people must first be just in their eyes. Hence, we must undertake an examination of the modes of acting and the possessions and life style found within the Church itself.” (Justice in The World)

As part of examining these “modes of acting”, the Church and related institutions must take care to protect the rights of workers and to develop policies which reflect the values and spirit of Catholic social teaching. In their Pastoral Letter on Economic Justice, the U. S. Bishops call on Church institutions to be “exemplary” in their economic conduct:

“...All the moral principles that govern the just operation of any economic endeavor apply to the Church and its agencies and institutions; indeed the Church itself should be exemplary. All Church institutions must also fully recognize the rights of employees to organize and bargain collectively with the institution through whatever association or organization they freely choose....”

In the area of construction, the Church is an “indirect employer” of workers. **Laborem Exercens** points out that an indirect employer establishes the conditions under which the direct employer determines the actual work contract. “The responsibility of the indirect employer differs from that of the direct employer - - the term itself indicates that the responsibility is less direct - - but remains a true responsibility: The indirect employer substantially determines one or another facet of the labor relationship....” (17)

The Church, as indirect employer, is still required to safeguard and respect the rights of workers, primarily the worker’s right to organize, to just wages, decent benefits and working conditions.

A 1987 report by the Canon Law Society of America on the canonical issues related to collective bargaining, while not focused on this specific issue, outlined several canonical issues including three major standards which have relevance to this question:

- - “The Church’s teaching and law on employer/employee relationships applies to direct and indirect employers, including subcontractors.”
- - “The local ordinary, and in particular the diocesan bishop, has a vigilance role over all Church related activity in the diocese, including the observance of Church law on employer/employee relationships.”
- “The dignity of the human person within the common good is the yardstick by which all considerations regarding the relationships between employers and employees are to be judged.” (Canonical Standards in Labor-Management Relations, P. 30)

### **PRELIMINARY PREPARATIONS**

1. Prior to major construction or major renovation, the pastor/administrator should write to the Diocesan Bishop requesting permission to initiate a consultation process with parishioners.

The consultation process shall include meetings with the Parish Financial Advisory Board, the Parish Council and publication of bulletin announcements regarding the proposed construction/renovation. A parish “town hall” meeting also should be conducted to give parishioners an opportunity to voice their opinions.

2. The Financial & Legal Office will handle permissions for construction, extraordinary expenses and major repairs. The Diocesan Building Commission functions under the direction of the Financial & Legal Office.
3. The pastor/administrator should present, in writing, a brief description of the desired project, the need for the project, its relationship to other goals in the parish, an estimate of the cost and how it will be paid for, to the Financial & Legal Office.
4. The permission of the Diocesan Bishop is necessary to make the contractual obligation with an architect.
5. Permission to contract with an architect, if one be needed, should be requested through the Financial & Legal Office. When the Diocesan Bishop has approved the project, a letter will be sent to the pastor/administrator giving him permission to proceed with an architect and have preliminary plans drawn.
6. A letter requesting permission for a major fund raising campaign must be submitted to the Diocesan Bishop.

### **DIOCESAN ASSISTANCE**

1. When there is new construction or renovation of a church, the Liturgy Office of the Diocese should be consulted periodically during the planning process and prior to architectural drawings.
2. The Diocesan Building Commission assists the Diocesan Bishop in evaluating various building proposals presented through the Finance & Legal Office. The commission is composed of persons competent in construction, finance and law.



3. For major construction and renovation two meetings must be held with the Building Commission.
  - 1.) To review preliminary drawings
  - 2.) To approve working drawings and specifications
4. Plans and Specifications for major projects are approved by the Building Commission. Sealed bids are to be submitted to the Finance & Legal Office.

Sealed bids on proposed Diocesan projects shall be mailed or delivered to the Finance & Legal Office within a time designated. Pastors/administrators and their architects are invited to the opening of the bids.

The Diocesan Bishop gives final acceptance and approval of bids and approves the drafting of a contract. Final contracts are submitted to the Diocesan Bishop's signature before work begins.

5. Two copies of the final working drawings and specifications shall be submitted to the Diocesan Building Commission, at least 10 (ten) days prior to the Building Commission meeting. When all Working Drawings and Specifications have received approval of the Diocesan Bishop, the pastor/administrator will be notified.

The architect will supply the Financial & Legal Office with at least one copy of the approved-final drawings and specifications to be filed in diocesan archives.

### **PERMISSION & BIDS**

1. All parish/school expenditures above \$10,000.00 require the previous permission of the Ordinary through the finance Office.
2. While is recommended that a minimum of three bids be solicited for all major expenditures, bids must be sought for expenditures over \$10,000.00.

### **UNION AND NON-UNION CONTRACTORS**

1. While parishes are encouraged to seek union contractors for all construction projects, union contractors must be used for repairs and renovations over \$50,000. Union contractors must be used for new construction over \$100,000.
2. The contract levels of \$10,000, \$50,000 and \$100,000 are total estimates of parish projects. These total costs are not to be parcelled or portioned into smaller segments that undermine the policies of the diocese regarding permission and/or union contractors.



3. An exception to union contractors can be requested by pastors for non-union contractors when a principal of the construction firm is a parishioner of the involved parish and furnishes (provides) prevailing wages, pension and health/hospitalization benefits to employees. In this instance, by “parishioner” is meant: a baptized Roman Catholic who resides within the boundaries of the parish in question or who has registered there with appropriate permission. In order to qualify for this exception, there must also be evidence that the person in question has been a registered parishioner for at least one year and actually participates in the life of the parish by regular worship and appropriate support.
4. Union contractors, when required, also must be invited to bid when a non-union contractor who is a member of the parish has indicated interest in his/her parish’s construction project.
5. The diocese does not issue a list of approved contractors. Parishes and institutions have the responsibility to ascertain whether a company is union or non-union. When in doubt, parishes and institutions should check with the Diocesan Financial Office.
6. Those submitting bids must have all the sub trades listed, and these sub trades may not be altered without approval of the diocese.
7. The policy of the diocese is to exclude bids of the “open shop” or non-union company (of a double breasted firm) when union contractors are called for in accord with diocesan guidelines.

{A double breasted firm is a firm maintaining two legally separated companies - one working under signed union agreements, the other as “open shop.” In other words, two companies with common ownership, one company union, the other non-union}

#### **AFFIRMATIVE ACTION/CONFLICT OF INTEREST**

1. All contractors shall be required to demonstrate their commitment to a affirmative action. A description of recruitment, training and hiring practices of minority and female workers is required. General contractors or construction managers are to secure such a statement from their subcontractors.
2. Members of boards, parish councils, agency directors or other decision makers are required to disclose any financial interest in construction, architectural or supply firms prior to bidding on any contracts.

## **BID AND PERFORMANCE BONDS**

1. Construction, repair and renovation under \$10,000.00 requires no bid or performance bond. What is required is retainage of 10% until work is complete and bills are paid.
2. Construction, repair and renovation over \$10,000.00, but less than \$50,000.00 requires either a bond of 10% or structured payments with retainage of 10% until work is complete and bills paid.
3. Projects under \$50,000.00 do not require a final performance bond when:
  - a.) either a bid bond has been acquired, or;
  - b.) structured payment with 10% retainage is used to guarantee satisfactory completion.
4. Construction, repair and renovation over \$50,000.00 requires 100% bid and final performance bonds. No waivers of bid/performance bonds for projects over \$50,000.00 will be considered by the Diocese or by parishes, agencies or institutions of the Diocese.
5. A bonding company (insurer) must be of Federal Registry, Treasury listed.

## **ARCHITECTS**

There is no diocesan list of “approved” architects. Parishes and institutions select the architect.

It is suggested that two or three architects be interviewed. Pastors or administrators of similar projects completed by proposed architects can be consulted for their comments.

## **ADDITIONAL INSURANCE**

1. One million dollars in liability insurance coverage is the minimum protection required of all contractors and architects engaged by the diocese (or parishes, agencies and institutions of the diocese).
2. Architects must submit proof of adequate professional insurance coverage.
3. Contractors must certify prior to construction, repair or renovation that they are properly covered by Workers’ Compensation Insurance and Employment Insurance.

## **MISCELLANEOUS**

1. Pastors/administrators are required to file a Notice of Commencement on all projects involving improvements to real property. Failure to file Notice may result in unnecessary Mechanics' Liens (1311.04 ORC).
2. This requirement applies to all projects including those below \$10,000. It is the responsibility of the pastors/administrators to file the Notice for projects not submitted to the Diocesan Bishop for approval. If there are questions about the notice or the proper office to notify, inquiries should be directed to the Diocesan Financial Office.

Should pastors/administrators want the Diocesan Financial Office to file the Notice of Commencement, they can contact the Diocesan Financial Office.

3. Upon completion of the project and prior to final payment, each contractor is to file with the general contractor or project manager or, if not applicable, with the parish or institution, an affidavit stating that wage and affirmative action provisions of Federal/State Codes have been complied with. Final payment is not authorized until the affidavit is filed with the contractor or institution.
4. All contractors, architects, project managers and design/build companies are to adhere to these diocesan construction guidelines.
5. If there are any questions of interpretation, terminology or application of these guidelines, kindly call the Diocesan Financial Office.

## **ADDENDA: CONSTRUCTION TERMS**

### **Construction Management**

A unified way of performing construction whereby one person (or company) called the "Construction Manager" has coordination and administrative control of both the design and construction of a project, as opposed to the traditional method whereby the Architect prepares the plans without Contractor involvement, and after the plans are completed general contract bids are taken.

In Construction Management the Construction Manager works closely with the architect, preparing cost budgets and analyzing alternate construction types while the plans are being prepared. When plans are complete, the Construction Manager solicits multiple prime contract bids and coordinates and otherwise administers the job during construction, thus replacing the usual function of the general contractor.

The Construction Manager may be a firm specializing in such services, or it may be a general contractor, architect, or consulting engineer.

Variations do and will occur as use of construction management evolves and is adapted to each unique project.

### **Design/Construct**

In the design/build approach, responsibility for both design and construction is vested in a single entity. The owner enters into one contract, assigning “single-point” responsibility for the project. The design/build entity usually proposes the design and the construction price simultaneously, and the construction commitment is made very early in the process.

All other contractors or firms subcontract with the design builder. There are a number of common variations, although some may be prohibited by state or local law. The design/build entity may be:

- A single organization with its own architectural and construction staffs.
- An organization with its own construction staff, hiring the design architect as an independent subcontractor.
- A business firm contracting with both the design architect and the builder(s) as independent subcontractor.
- A joint venture or association of an architect and a builder.

In any of these approaches, the owner may engage an administrative architect to assist in writing performance requirements, selecting the designer/builder, and administering the design/build contract for the owner.

As valuable as “single-point” responsibility may be, it leaves no independent agent representing the owner’s interests in developing performance requirements, evaluating design and price proposals, and administering the design/build agreement (reviewing progress of the work against approved design, reviewing payment requisitions and changes in the work, providing final inspections, etc.) Owners without the in-house capability to perform these services place themselves at risk when they write design/build contracts; even owners with skills may choose to secure independent professional service in this area.

### **Turnkey**

“Turnkey” is a term often used interchangeably with design/build. However, turnkey

contracts generally go beyond design and construction, with the vendor providing other services such as site acquisition, financing, start-up, operations and maintenance, or staff training.

Turnkey usually also provides that the contractor retain ownership of the project site until construction is complete, and provide financing of the design and construction phases of construction. After construction is complete, the “keys” are turned over to the “owner” and full payment is made.

### **Project Management**

Project management will take on different responsibilities depending upon the type of company or firm examined, such as an architectural firm compared to a contractor.

As the term relates to an architectural firm, project management is the balancing of design, schedule and budget to meet client needs and expectations.

As the term relates to a construction company, a Project Manager organizes plans, schedules, and controls the field-work and is responsible for getting a project completed within time and cost limitations. The Project Manager acts as the focal point for all facets of the project and brings together the efforts of those organizations having input to the project and expedites project operations by dealing directly with the individuals and organizations involved. In any such situation where events progress rapidly and decisions must be consistent and informed, the specific leadership of one person is needed. Because a Project Manager has overall responsibility, the Project Manager must have broad authority over all elements of the project. The nature of construction is such that a Project Manager must often take action quickly on his/her own initiative, and it is necessary that he/she be empowered to do so.

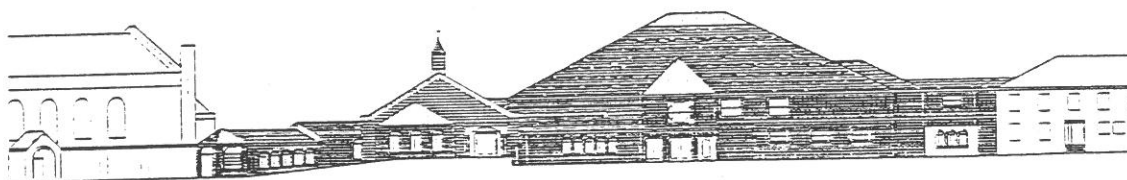
To be effective, the Project Manager must have full control of the job and be the one voice that speaks for the project. Project management is a function of executive leadership and provides the cohesive force that binds together several diverse elements into a team effort for project completion.

## APPENDIX E

### CAPITAL CAMPAIGN BROCHURE AND RELATED INFORMATION

# SAINT CHRISTOPHER PARISH

Rocky River, Ohio



*Investing in our Future*  
Parish Building & Renovation  
Campaign

*CAMPAIGN PRAYER*  
*for*  
*ST. CHRISTOPHER PARISH*

Good and gracious God,  
we thank you for calling us together  
as the Parish Family of St. Christopher.  
We thank you for your many blessings in the past.  
They remind us of Your presence and grace in our midst.

Guide us now in this time of building  
and renewing our physical gifts.  
Inspire us to also cherish our spiritual life with You.

Rooted in Your Word, may we teach as Jesus did.  
Nourished in the Bread of Life,  
may we love as you first love us.  
Inspired by Your Spirit, may we be one  
with all our brothers and sisters  
as we journey together to our heavenly home.

Fill us always with Your peace and joy  
as we pray in Jesus's name.  
Amen.

**St. Christopher Church**

20141 Detroit Road  
Rocky River, Ohio 44116  
440.331.4255

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Dear Friends and Parishioners of St. Christopher,

Just over one year ago, I was overjoyed at being named the fifth pastor of St. Christopher. At that time the parish was celebrating our 75<sup>th</sup> Anniversary. It was a grand celebration which recalled for all of us God's numerous blessings throughout our history. Also at that time, a group of individuals had just completed a study of our parish and school to assess our needs for the future so that we might be able to continue to celebrate God's blessings in our Community for many years to come.

It is these events of one year ago which laid the foundation for my letter today. It is indeed time for us not only to look to the future but to prepare for the future. We need a vision of what we would like St. Christopher Parish to look like in the years ahead. For that reason, we have put together a master plan to try to achieve that vision. The plans you read about in this brochure will help detail that vision. It is a large commitment which I am asking you to make for our future but I believe it to be necessary and timely. We cannot be concerned about what is in it for ourselves. We need to focus on what is in it for us as a Parish Family. If this effort is to be successful, it will require the participation, support and prayers of all of us in whatever way we are able. I ask you to please read this information carefully and seriously consider how you are able to commit to this project for our future. Please make it OUR future by YOUR support!

My final word is one of gratitude. Thank you for being a part of our blessings in the past, thank you for your presence in our parish family today, thank you for your commitment to the future.

God bless you,

A handwritten signature in dark ink that reads "John C. Chlebo". The signature is written in a cursive style with a large, stylized 'J' and 'C'.

Rev. John C. Chlebo  
Pastor



## *THE CHALLENGE FOR OUR PARISH FAMILY TODAY*

For 76 years the parish of Saint Christopher has been serving the Catholic community of Rocky River. In that time we have done all the things a Catholic community is called to do: proclaim the Word; to worship; to celebrate the Sacraments; to minister to the sick and needy; to evangelize; to educate our young people through Christian formation and Catholic education; to raise funds; to pay debts; and to celebrate our community in so many other ways not mentioned.

Since our founding we have continued to grow as a parish; our registered families range from a marvelous cross section of people when you consider age, income, education and ethnic background. In response to our growing needs, several ministries have been established for the service of our people. Our ministries encompass all aspects of parish life: Liturgy and Worship, Faith Formation, Religious Education, Rite of Christian Initiation of Adults, Adult Education, Youth Ministry, works of charity, and various parish organizations.

Looking to the future requires that we tend to our present responsibilities and needs. Our campaign to raise \$3,000,000 will help us to do just that. After months of preparation, consultation and prayer, the Church of St. Christopher has embarked on a capital campaign which is intended to meet our current responsibilities and needs, strengthening the foundation upon which to build.

Our parish is blessed to have a wonderful school that educates the future of our parish. The building and renovation campaign will provide much needed space and programs for our nearly 500 students. Safety is also a major concern facing our school as it enters the twenty-first century. Presently our school has numerous entrances and exits. The new addition will create a common entranceway that will allow for the school personnel to know who is in the building at all times. All other doors would become emergency exits.

Over 450 students are involved in the Religious Education program. Presently the Religious Education classes share classrooms with the school children. The renovation and building program will provide this vital program with larger meeting space. This will benefit the spiritual lives of the students as well as allow for the growth of the project.

In the early 1980's when the present Community Center was built it served as both a gym and a social center. With the increase in the number of sports programs and teams, especially in girls' sports, the building has come to be used more as a gym and less as a social center. Space for meetings and other functions has become limited. The "Investing in Our Future" Campaign will provide space for these important meetings.

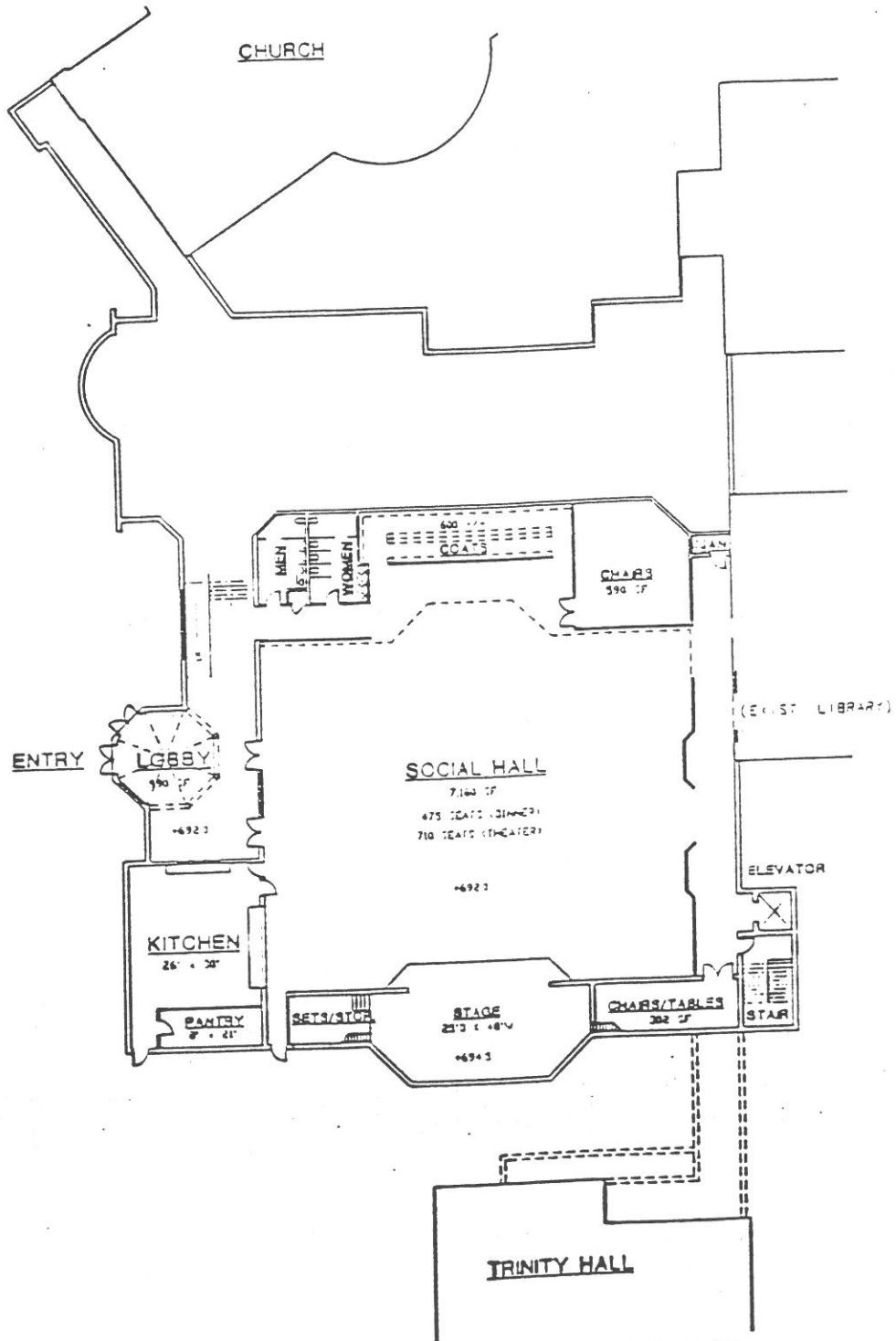
This project is not just for the children. The entire parish will benefit from this program. The new construction will house parish meetings as well as contain a small chapel and meditation room. This chapel and meditation room will provide a quiet place for prayer and reflection at times when the church may be locked. In addition, the common entrance and gathering area will allow for easy access to the church, the new media center and the school. No more steps to climb. As the parish grows older we must address issues of accessibility. It would not be prudent for us to undertake a project of this magnitude without addressing this important issue.

Our parking lot and the outside of the Church building also need repairs which we plan to address in this Campaign.

Over the past 76 years Saint Christopher's Parish Family has been most generous. We owe a debt of gratitude to those who built the school, the church, the rectory and the community center. The decision to go ahead with this Campaign has not been an easy one. The desire is not to become a wealthy parish, but rather a parish capable of maintaining itself on a sound financial basis. We also intend to set aside a portion of our funds to assist an inner city parish which may need financial support for a project of their own.

Now we, the parish family of Saint Christopher, must supply the means to bring this project to fruition by doing the best we can with our financial resources. We have been good stewards. Now is the time to move ahead with conviction, foresight, and most of all, with faith.

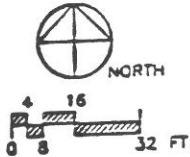
*Note to reader: Original brochure included here a picture of a teacher with some students which was not included as a part of this paper.*



# GROUND FLOOR PLAN

1/16" = 1'-0"

AREA- 13,904 SF



FIRST FLOOR PLAN

1/16" - 1'-0" AREA - 9.596 SF + WALKWAYS

TOTAL AREA- 23.600 SE

### *Your Gift Is A Pledge Of Your Support*

Your pledge is a vote of confidence in the past 76 years of service and a commitment to the future of our parish family. It is an acknowledgment of God's blessings and a willingness to sacrifice in response to all the Lord continues to do for us.

We need you to seriously consider our mutual responsibility for each other as members of this family by taking an active role in our campaign. The family unit is the backbone of society and also the backbone of this fund raising program. It is also your expression of interest and support for our parish community that will make this campaign the success for which we are praying.

To raise the funds necessary to expand our educational facilities and make our buildings more accessible to all, you are asked to consider accepting your share of the responsibility by taking an active role in our campaign.

To allow you the opportunity to contribute to the fullest extent of your financial ability, our campaign provides an easy payment plan over 36 months.

Your pledge provides an accounting of how you plan to contribute. You may pay your pledge monthly, quarterly, semi-annually, annually or in a way that best suits your ability to contribute.

The gift plans suggested in this informational packet may be used as a guideline to help you with your decision. Please consider the plans carefully and select one which fits your particular interest and your family's financial situation. Remember, not everyone can make the same size sacrifice.

### *What You Are Asked To Do*

Our goal is to raise as much as possible toward our need of \$3,000,000 through this capital campaign. Money will not be generated for this project through an increase in school tuition. Therefore, to reach our fund raising objective, we are each being called upon to sacrifice financially to the best of our ability.

While we realize that our goal is an aggressive one, we are confident that the members of Saint Christopher's family will respond generously when called upon to do so.

We have been truly blessed. Many of you in our community have the financial resources available to make our campaign a success. We are asking each family to consider a gift of at least \$3,000 payable over a 36 month period.

Let our commitments to this campaign reflect sacrifice, not convenience.

### *Gift Plans To Consider*

Pledge	10% Down Payment	3 Annual Payments	12 Quarterly Payments	36 Monthly Payments
\$100,000	\$10,000	\$30,000	\$7,500	\$2,500
\$50,000	\$5,000	\$15,000	\$3,750	\$1,250
\$25,000	\$2,500	\$7,500	\$1,875	\$625
\$10,000	\$1,000	\$3,000	\$750	\$250
\$7,000	\$700	\$2,100	\$525	\$175
\$5,000	\$500	\$1,500	\$375	\$125
\$4,000	\$400	\$1,200	\$300	\$100
\$3,000	\$300	\$900	\$225	\$75

As You Make Your Pledge Please Remember . . .

Capital for this campaign will not be generated through an increase in school tuition.

Payment reminders and a special payment envelope will be mailed to you in accordance with your payment plan.

Pledges are not legally binding, but rather an indication of your intentions.

Pledge payments are deductible for tax purposes.

Please make checks payable to St. Christopher Parish Building Campaign.

Payments can be made over a period of 36 months. A longer period may be arranged if desired.

Pledge payments are in addition to your regular offertory contribution. The offertory collection pays for the day-to-day operations of the parish. While your pledge to this campaign will be used specifically for this project.

*"Everyone must give according to what he has inwardly decided; not grudgingly, for God loves a cheerful giver. God can multiply his favors among you so that you will always have enough of everything and even a surplus for good works."*

*St. Paul ( 2 Corinthians 8: 7-8)*

### *An Appeal For Special Generosity*

Whatever you decide to contribute should have some relationship to how you live and how generous God has been to you. If you are financially able to pledge as much as \$10,000 to \$25,000, \$50,000 or even \$100,000 we ask you to be trend setters in our campaign with these more substantial gifts.

No one can tell you how much you should give. You are the only one who actually decides what to contribute, since everyone's financial obligations are different. What you give will be held in the strictest confidence.

This is our parish and only through sacrifice can we achieve our goals. All contributions from the smallest to the largest will be gratefully appreciated. Your decision is a personal one. It should be made in good conscience and in true Christian spirit, sharing with God's people the gifts God has given you.

### *Tax Advantages of Thoughtful Giving*

In addition to monetary commitments, we welcome contributions of appreciated securities or real property. The fair market value of securities or property is deductible. Since each family situation is unique, we urge you to discuss your commitment with your family. You may also want to discuss your commitment with your financial advisor to see which plan would be most beneficial to you and to Saint Christopher Church. Federal and state law on income and inheritance taxes encourage charitable giving. All contributions to our campaign are tax deductible for those who itemize their deductions.

### *Corporate Matching Gifts*

Many members of our parish are employees or retirees of companies which have a matching gifts program to Elementary Schools. A matching gift program allows a donor to double or even triple the size of their pledge.

Simply contact the personnel office at your company for the appropriate form, complete the donor portion, and then forward the form with your pledge card to the St. Christopher Campaign Office. We will then complete the form, return it to the company and watch your generosity grow!

Those making a matching gift must make their check payable to St. Christopher School. Please contact the Campaign Office for additional information.

### *Every Family Will Have the Opportunity to Participate*

Volunteers, not professional solicitors, will be giving their time to undertake the vital task of making home visits. As fellow parishioners who have already made their own commitment to the campaign, they will gladly discuss some of the questions you may have. The courtesy you extend to them will be an encouragement toward their efforts and sacrifices. Your friendly and gracious reception of our volunteers who come to your home will make the visit easier and a much more enjoyable experience for all concerned.

This special brochure, containing all the details of our campaign, will be distributed to our parish community. *We are asking everyone to respond to our "Investing in Our Future" Campaign by Sunday, September 27, 1998. On October 1, 1998 we will begin our Visitation Phase of the campaign by visiting those parishioners who have not responded by this deadline.* We ask that you plan to be home the weekend of October 3, 1998 so that our campaign volunteers will be able to make their assigned visits without the need to return.

*We kindly ask you to respond to our campaign. All responses are greatly appreciated and no gift is too small!*

Please detach and return in the envelope provided.

Please Print Name & Address	I prefer to pay	For a period of
	<input type="checkbox"/> Monthly	___ 1 year
	<input type="checkbox"/> Quarterly	___ 2 years
	<input type="checkbox"/> Semi-Annually	___ 3 years
	<input type="checkbox"/> Annually	

I/We pledge to the St. Christopher Parish Building Campaign

Total Pledge: \_\_\_\_\_  
 Down Payment: \_\_\_\_\_  
 Balance Due: \_\_\_\_\_  
 Company Match: \_\_\_\_\_

I wish to make my gift in memory of: \_\_\_\_\_

I am unable to pledge due to:

___ Serious Illness	___ No longer a parishioner
___ Can't afford at this time	___ Do not support campaign
___ Please recontact in six months	



# August 1998

## St. Christopher Parish School Building Campaign

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2	3 Campaign Office Opens	4	5	6	7	8
9	10	11 7:00 p Campaign Lead- ership Meeting Mail Invitations	12	13	14	15
		Begin Major Gift Solicitation to Key Parishioners				
16	17	18	19	20	21	22
		Major Gift Solicitation to Key Parishioners				
23 Newsletter #1	24 RSVP Date	25	26	27	28 Follow up Calls to Reception Prospects	29 Follow up Calls to Reception Prospects
		Major Gift Solicitation to Key Parishioners				
30 Newsletter #2 Pastor speaks at all Masses Recruitment Sunday	31 7:00 p Campaign Leadership Meeting					

# September 1998

## St. Christopher Parish School Building Campaign

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 7:00 p Home Reception	2 7:00 p Home Reception	3 7:00 p Home Reception	4 Follow up Calls to Reception Prospects	5 Follow up Calls to Reception Prospects
6 Newsletter #3	7 Labor Day Office Closed	8 7:00 p Home Reception	9 7:00 p Home Reception	10 1:00 p Parish Wide Reception - Gym	11 Press release to local papers	12
13 7:00 p Parish Wide Reception - Gym Newsletter #4	14 7:15 p Mary's Room Reception	15	16	17 6:00 p Team Captains Meeting 7:00 p Parish Wide Reception - Gym	18 Mail Brochure to Parishioners	19
20 Newsletter #5 Pastor's Homily	21 Captains call Volunteers	22 7:00 p Volunteer Orientation Meeting	23 7:00 p Advance Gift Committee Meeting	24	25	26
Special Gifts Phase - Follow up to those who attended a Reception						
27 Chairpeople speak at all Masses Newsletter #6 Pledge Sunday	28 Captains call Volunteers	29	30			
		Visits begin to non-respondents				
		Pledge System Computer set-up				

# October 1998

## St. Christopher Parish School Building Campaign

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 7:00 p Volunteer Training/Assignment	2	3
				Visits begin to non-respondents		
				Pledge System Computer set-up		
4 Newsletter #7 Visitation Sunday	5 Captains call Volunteers	6 7:00 p Report Meeting	7	8 7:00 p Follow-up Committee Meeting	9	10
11 Newsletter #8	12 Captains call Volunteers	13 7:00 p Report Meeting	14 Follow-up Mailing	15	16	17
18 Newsletter #9 Tables after Mass	19 Captains call Volunteers	20 7:00 p Report Meeting	21 7:00 p Final Report Follow-up Mailing	22	23 Campaign Office Closes	24
25 Newsletter #10	26	27	28	29	30	31

**The Martin J. Moran Company  
One Pennsylvania Plaza  
New York, New York 10119  
212-736-9550**

October 21, 1998

Rev. John C. Chlebo  
St. Christopher Parish  
20141 Detroit Road  
Rocky river, Ohio 44116

Dear Father John,

This report for the parish Building Campaign, *Investing in Our Future*, is respectfully submitted to you, and the Campaign Committee at the end of on site service provided by the Martin J. Moran Company. The active phase and on sight direction of the campaign began on Monday, August 3, 1998. At the conclusion of the active phase of the campaign we have received \$2,315,910 in pledges. The pledges were accompanied with \$457,484 in down payments with an average gift \$2,447. These totals come from 935c gifts which represent 39% of the 2420 parishioners in the campaign data base. The Moran Company advised the parish that \$2,500,000 to \$3,000,000 could be raised in this type of capital campaign. The goal of \$3,000,000 was based on parish offertory statistics, and the Moran Company's experience. The Moran Company typically advises that a parish can raise between two and a half to three times their yearly offertory collection. The published goal for this campaign was set at \$3,000,000 which was based on the need of the parish. To realize this goal, it would require over 40% parish participation and a number of major gifts.

We began the campaign by identifying 29 Major Gift prospects who were invited to a campaign reception hosted by a parish member on September 1, 1998. To date 20 of these prospects have pledged a total of \$576,000 to the campaign. These same 20 prospects donated \$87,300 to the annual offertory. Thus, these prospects pledged at a rate of 6.6 times their offertory. Three prospects refused to pledge. There remain 6 prospects that have not responded to the campaign at all. These prospects contributed \$51,100 to the annual offertory last year and therefore, if they were to pledge at the same multiple as their fellow prospects who contributed, they represent \$337,260 in potential pledges.

We then identified 278 Advance Gift prospects who were invited to five receptions which were held over a two week period in September. To date 182 of these prospects have pledged \$675,079 to the campaign. These same 182 prospects contributed \$264,534 to the annual offertory. Thus, these prospects pledged at a rate of 2.55 times their offertory. From the remaining prospects who were identified, 48 have responded without making a

pledge to the campaign. There remain 48 prospects that have not responded to the campaign at all. These prospects contributed \$66,882 to the annual offertory last year and therefore, if they were to pledge at the same multiple as their fellow prospects who contributed, they represent \$170,549 in potential pledges.

The remaining parishioners were our 2112 general phase prospects, who were invited to three Parish Wide Receptions which were held in the Gym. From these 2112 prospects, 733 have pledged \$1,064,831 to the campaign. Those who had an offertory history contributed \$228,450 to the annual offertory. From these 2112 prospects, there were 530 that responded to the campaign without making a pledge and there are 849 that did not respond at all.

The most important element for the successful completion of this Campaign will be the diligent follow-up during the redemption period. If the open line of communication continues, it is quite possible that the pledge total collected could reach \$3,000,000. The follow-up committee must be sure to continually update, inform, educate and recontact the parish family for this to happen.

On behalf of the executive staff of the Martin J. Moran Company, I would like to thank you, the parish staff, and the campaign committee for the opportunity to serve you as fund raising counsel for the *Investing in Our Future* Campaign. The dedication of the staff, campaign committee and volunteers made this campaign a pleasure to conduct. Though our active weeks of service at the parish have now ended, the Moran Company is at your disposal at any time in the future. Please so not hesitate to contact us in our New York Office at (800) 922-9550 if you have any questions. It was my daily pleasure to work along with you and your staff and I appreciate all your efforts and energy.

Very respectfully yours,

Timothy J. Brainard  
Campaign Director  
The Martin J. Moran Company

### CAPITAL CAMPAIGN COMMENTS

- We do not need trees or “islands” in the parking lot. There should be more grass area for the children to use.
- I think this is a large undertaking and financially too much to ask.
- Put the gym in the new school area...could be used as a lunchroom also.
- Will there be adequate parking for “busy” masses and other functions that large numbers of parishioners attend?
- Better arrangement if you connect the church to the old school and not from the side door of the church. As planned, looks tacky.
- We do not need all of this. Rocky River is great and so is our church without all of this extravagance.
- Handicapped and other parking as proposed in the drawing is loaded with potential problems. Consider backing out into all the traffic leaving at one time.
- I respectfully ask you to maintain the present facility first. Larger facilities add to the cost greatly (maintenance).
- I think we’re attempting too much at one time. I thought that the church roof and painting were a priority.
- Feel that the addition is an unnecessary venture.
- Drop the trees - too expensive to maintain - nightmare for snow plows.
- Unrealistic. Outdoor Mass? How many times a year? Financially unfeasible.
- No parking in the front of the church, no parking on the side of the church. Now a good portion of the available parking will be taken. This project does not make sense. Scrap the whole idea.
- Shouldn’t there be a kitchen connected to the cafeteria?
- What area can be used for wedding receptions and help pay for the facilities?
- It would look better if the walkway from the church was underground so it didn’t show.

- Backing out into a main drive is very dangerous. I suggest moving handicapped parking for the church to another location.
- I like the idea of trees in the parking lot and the picnic area - cooler, needed shade and makes more general use of picnic area. Is the covered walkway going to the first entrance of the church by the stairs? The handicapped parking needs to be extended - even in front of the new addition. I'm not up on what is exactly needed or useful on the new addition, but the idea looks good - so that the general church goer can use it. The school seems so isolated for people who do not have kids there.
- When will the oriental rug be put in the sanctuary?
- Does this mean that the school is going to be rebuilt?
- I think that the expansion plan is too elaborate, in many ways unnecessary, and too costly.
- My husband and I would like to know what educational benefits this renovation will provide the students of St. Christopher. Will this benefit the children in their academics? We feel they won't. It appears to be a large expense that provides little value to the children. We support the church and the school in the areas of utmost importance, i.e. roof, refurbishing the additional structure, new equipment for the school, an increase in salary for the teachers, but for a new cafeteria, we don't quite see the value it will add to the children.
- The proposed addition is beautiful, though expensive. What consideration has been made for a choir practice room or space for choir robes? As it is now, finding room to open the closet doors in the choir room and have 25 - 30 people attempt to change into robes on time for mass has been a real chore.
- Somewhere in this huge undertaking would there be some room for spiritual growth in our parish? Could we possibly have Eucharistic adoration? If not weekly, at least on the first Friday of the month. We are the only parish in this area that does not have it except on rare occasions.
- Great, wonderful, it was needed.
- Everything is fine the way it is - this project is not necessary.
- No need for social hall since we already have Mary's room.

- Provide parking for handicapped at side entrance and eliminate the lawn area - also mark parking spaces.
- Against whole congregation being asked to pay for additions that will benefit a select group.
- Want larger classes at primary level and a larger media center.
- Attach the Junior High to Trinity for easier access to cafeteria.
- Make a ground level link from Trinity to the Social Hall rather than a second floor link.
- Expand ground floor of Social Hall to use the “dead space” behind restrooms and coat rooms.
- Not enough seats in the planned dining area to accommodate entire school population
- An atrium would waste first floor space
- New playground is needed.
- Buildings visually resemble a “wall” - would like an archway to see from parking lot to courtyards
- Roof line dominates the view of the building - building is too asymmetrical/imbalanced
- Need a walkway around the back of the stage, from kitchen to elevator, so the stage does not have to be disturbed.



## Parishioner Letter to Request Extension of Pledge

Dear Parishioner,

May 1, 2000

Approximately one and one-half years ago our parish set out on an ambitious capital campaign with a goal of \$3,000,000.00. As you know, we reached our goal in less than one year and have begun work on the project. The church building has received much needed tuck pointing and the roof has been completely replaced. Although not a part of the campaign in any way, we have also been able to renovate the inside of our church with a freshness I am sure we all appreciate. I am pleased to announce that we are now ready to break ground for our new multi-purpose building addition which is the main focus of our capital campaign. Later we will look at making the much needed improvements to our parking lot. Our groundbreaking ceremony is scheduled for June 3.

It is clear from the pledges we received that the parish supports this project. As the plans for our new building have been more finely tuned, some additional improvements have been identified that we did not originally think would be possible. These additions have increased the cost of the building project. They include a complete and efficient job on the existing school roof to better tie into the new structure and make the overall appearance more attractive. It also includes a new heating and air conditioning system in the existing school which would add to the overall efficiency of the buildings. Another major addition from the original plans was the result of suggestions made from many in the parish that resulted in a prayer room and gathering area at the front west entrance of the church and connecting to the new building.

*(For those who donated)* I am writing to you today because you are among a number of parishioners who chose to support our original campaign with a single donation rather than making a three year pledge. There are valid reasons why people chose to support the campaign in this way and many people indicated that they would consider another donation as the campaign progressed. I am hopeful that you are among that group and will give prayerful consideration to make another donation to the campaign. An envelope is included for your convenience.

*(For those who pledged)* I am writing to you today because you were among the many parishioners who made a pledge to our campaign. I am requesting that you consider extending your pledge for an additional year. This would be helpful in our efforts to accomplish our tasks completely and efficiently without incurring any significant debt. I am hopeful that you will give prayerful consideration to this request and ask that you indicate your intentions on the enclosed card.

Thank you for the support you have shown in the past and I offer my gratitude for your consideration of this request. Please call me if you would like to discuss this, or any other matter, with me.

## **APPENDIX F**

### **SAINT CHRISTOPHER PARISH MISSION STATEMENT**

We are the people of St. Christopher Catholic Church,

a spirited community of faith dedicated to...

Welcome, Celebrate, Care, & Grow

...in the image and likeness of Jesus.

### **VALUES**

We welcome by...

- Warmly receiving each person
- Inviting all to participate
- Affirming the goodness in all people

We celebrate by...

- Participating in the liturgy and sacraments
- Coming together in prayer
- Gathering in friendship

We care by...

- Respecting all life
- Sharing in times of joy and sorrow
- Showing love and compassion for others
- Aiding those in need in our community and beyond

We grow by...

- Participating in quality Catholic education programs
- Experiencing spiritual development opportunities
- Sharing our gifts with others
- Nurturing our personal spirituality

## **APPENDIX G**

### **GROUND BREAKING/DEDICATION CELEBRATIONS**

**St. Christopher Parish  
Ground Breaking Ceremony  
June 3, 2000**

#### **Song**

#### **Greeting**

#### **Introduction**

The work we are beginning today should enliven our faith and make us grateful. We know the familiar words of the psalm: "If the Lord does not build the house, in vain do its builders labor." Whenever we look to the interests of our neighbor or the community and serve them, we are, in a sense, God's own co-workers. Let us pray for his help through this celebration, my brothers and sisters, that God will bring this construction to successful completion and that his protection will keep those who work on it safe from injury.

**Scripture:** I Corinthians 3:9-11

#### **Intercessions and Prayer**

All-powerful and all-merciful Father,  
you have created all things through your Son  
and have made him the unshakable foundation of your kingdom.  
Through the gift of your eternal wisdom,  
grant that the undertaking we begin today  
for your glory and our own well-being  
may progress day by day to its successful completion.  
We ask this through Christ our Lord. Amen

#### **Sprinkling of Site with Holy Water**

#### **Introduction of Architect and General Contractor**

#### **Ceremonial Shovel of Dirt**

**Final Blessing** (Adapted from Catholic Book of Blessings, pages 286-290)

**St. Christopher Parish  
Parish Center Dedication Ceremony  
August 24, 2001**

**Opening Hymn:** All Are Welcome

**Greeting and Opening Prayer**

**First Reading:** Habakkuk 2:2-3

**Responsorial Psalm:** Psalm 8 (sung)

**Second Reading:** I Peter 2:4-9

**Gospel:** Matthew 5:13-16

**Homily**

**Order of Blessing**

Water is Blessed

Prayer of Blessing is offered for each major area of the new building

Representatives process with blessed water to each area of the building

**Remarks and Acknowledgments**

**Final Blessing**

**Closing Hymn:** Take the Word of God

**APPENDIX H**

**SELF-ADMINISTERED QUESTIONNAIRE**

**SAINT CHRISTOPHER PARISH**

**ROCKY RIVER, OHIO**

**STUDY OF PARISHIONER SATISFACTION**

**IN REGARD TO PARISH BUILDING PROJECT**

**1998 - 2001**

**Rev. John C. Chlebo**

This questionnaire has been designed to test the level of satisfaction felt by the parishioners of St. Christopher Parish in Rocky River, Ohio regarding the parish building project from 1998 to 2001. I would like to examine your level of satisfaction at four different time periods during the three year process.

- I) Preparation and announcement of the parish building project
- II) Fund raising for the project
- III) The period of construction
- IV) The final results

**I. Preparation and announcement of the parish building project**

**A. I would like to know how you learned about the project.**

*Directions: Please circle the number(s) of the statements which apply to you.*

- 1) I read about the project in the parish bulletin.
- 2) I heard about the project during an announcement at Mass.
- 3) I received a mailing about the project.
- 4) I heard about the project from another person.
- 5) I knew little of the scope of the project until I saw work being done.

**B. I would like to know your level of satisfaction regarding your chance to offer input for the project.**

*Directions: Please circle the number which best describes satisfaction with these methods.*

*1 = Very Satisfied 2 = Satisfied 3 = No Opinion 4 = Dissatisfied 5 = Very Dissatisfied*

1) Town Hall Meetings	1	2	3	4	5
2) Suggestion Box	1	2	3	4	5
3) Phone Survey	1	2	3	4	5
4) Mail Survey	1	2	3	4	5

Please continue to next page

## II. Fund raising for the project

**A. I would like to know whether you agree or disagree with the following approaches used in the fund raising effort.**

*Directions: Please circle the number which best describes your opinion of the following.*

*1 = Strongly Agree    2 = Agree    3 = No Opinion    4 = Disagree    5 = Strongly Disagree*

1) The decision to use a professional fund raising company to assist in the campaign

1                      2                      3                      4                      5

2) The overall approach used for the fund raising effort

1                      2                      3                      4                      5

3) The use of small group in-home socials to explain the campaign to parishioners

1                      2                      3                      4                      5

4) The use of large group gatherings at the parish to explain the campaign to parishioners

1                      2                      3                      4                      5

5) The pledge suggestion of \$3,000.00 per family

1                      2                      3                      4                      5

6) The suggested pledge period of three years

1                      2                      3                      4                      5

7) The request to extend pledges one year to cover added expenses

1                      2                      3                      4                      5

8) The lack of naming rights for specific items

1                      2                      3                      4                      5

Please continue to next page

**B. Did you attend any of the meetings held to explain the fund raising program?****If Yes, please answer the following questions****If No, skip to next page**

*Directions: Please circle the number which best describes your opinion of each statement.*

*1 = Very Satisfied 2 = Satisfied 3 = No Opinion 4 = Dissatisfied 5 = Very Dissatisfied*

1) The overall presentation was clear.

1                      2                      3                      4                      5

2) The explanation of the building project was helpful to me.

1                      2                      3                      4                      5

3) The method for funding the project was understandable.

1                      2                      3                      4                      5

4) The drawings of the building were easily understood.

1                      2                      3                      4                      5

5) The model of the building was helpful.

1                      2                      3                      4                      5

6) The architect's presentation was clear.

1                      2                      3                      4                      5

7) The professional fund raiser's presentation was clear.

1                      2                      3                      4                      5

8) The presentation of the committee representative was clear.

1                      2                      3                      4                      5

9) There was ample opportunity to have my questions answered.

1                      2                      3                      4                      5

Please continue to next page



### III. The period of construction

#### A. I would like your opinions regarding the construction phase of the project.

*Directions: Please circle the number which best describes your opinion of each statement.*

*1 = Strongly Agree    2 = Agree    3 = No Opinion    4 = Disagree    5 = Strongly Disagree*

- |  |   |   |   |   |   |
|--|---|---|---|---|---|
| 1) There were sufficient updates on construction progress. | 1 | 2 | 3 | 4 | 5 |
| 2) The display of pictures was helpful.                    | 1 | 2 | 3 | 4 | 5 |
| 3) Adequate access to the church was maintained.           | 1 | 2 | 3 | 4 | 5 |
| 4) Parking in the church lot was inconvenient.             | 1 | 2 | 3 | 4 | 5 |
| 5) Safety issues were adequately addressed.                | 1 | 2 | 3 | 4 | 5 |
| 6) The size of the new building was larger than expected.  | 1 | 2 | 3 | 4 | 5 |

#### B. In your opinion, did the building project cover the physical needs of the parish plant?

*Directions: Please check the appropriate box.*

☐

YES

☐

NO

If NO, Please explain what else you would like to have seen done as part of this project.

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Please continue to next page

#### IV. The final results

##### A. I would like to know your level of satisfaction with the various parts of the completed project.

*Directions: Please circle the number which best describes your opinion of each item.*

*1 = Very Satisfied 2 = Satisfied 3 = No Opinion 4 = Dissatisfied 5 = Very Dissatisfied*

1) The overall outward appearance	1	2	3	4	5
2) The effort made to blend the new with the old	1	2	3	4	5
3) Landscaping	1	2	3	4	5
4) Outdoor Lighting	1	2	3	4	5
5) Parking Lot	1	2	3	4	5
6) Signs	1	2	3	4	5

##### B. If you have been inside the new building, please continue; if not, please turn to the next page.

How would you rate your level of satisfaction with each of the following inside areas?

7) Large Meeting Space	1	2	3	4	5
8) Small Meeting Rooms	1	2	3	4	5
9) Gathering Area	1	2	3	4	5
10) Prayer Room	1	2	3	4	5
11) School Office	1	2	3	4	5
12) Religious Education Office	1	2	3	4	5
13) Media Center	1	2	3	4	5
14) Computer Lab	1	2	3	4	5
15) Atrium	1	2	3	4	5
16) Kitchen	1	2	3	4	5

Please continue to next page

**C. The following statements concern the role of the pastor during the entire building campaign.**

How would you rate your level of satisfaction with the pastor in the following areas?

*Directions: Please circle the number which best describes your opinion of each statement.*

*1 = Strongly Agree 2 = Agree 3 = No Opinion 4 = Disagree 5 = Strongly Disagree*

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| 1) The pastor provided leadership for the project.          | 1 | 2 | 3 | 4 | 5 |
| 2) The pastor supported the project.                        | 1 | 2 | 3 | 4 | 5 |
| 3) The pastor listened to parishioners.                     | 1 | 2 | 3 | 4 | 5 |
| 4) The pastor communicated regarding the project.           | 1 | 2 | 3 | 4 | 5 |
| 5) The pastor provided spiritual leadership for the parish. | 1 | 2 | 3 | 4 | 5 |
| 6) The pastor was available for parishioners' needs.        | 1 | 2 | 3 | 4 | 5 |
| 7) The pastor was present at parish functions.              | 1 | 2 | 3 | 4 | 5 |
| 8) The pastor spoke about financial needs.                  | 1 | 2 | 3 | 4 | 5 |

**D. Do you believe the pastor demonstrated a good balance between his role as spiritual leader and his role as administrator during the time of the building project? (Circle one)**

YES

NO

**E. In your opinion, is it appropriate for the pastor as spiritual leader of the parish to also attend to the physical needs of the parish? (Circle one)**

YES

NO

**F. Are there any comments you wish to make regarding any aspect of the building project? (Use reverse side if needed)**

Please continue to next page

**Before concluding, please tell me a little bit about yourself. This will help me to better understand the results of my survey.**

1) How long have you been a member of the parish (in years)? \_\_\_\_\_

2) What is your age bracket? (Circle one)

18 - 29

30 - 49

50 - 69

over 70

3) What is your gender? (Circle one)

Male

Female

4) Which of the following best describes your Mass attendance?

(Circle the appropriate response)

Daily

Weekly

Monthly

Occasionally

5) Which of the following best describes your involvement in parish life over the last 3 years?

(Check the appropriate response)

\_\_\_\_\_ I have participated in more than one parish group or activity

\_\_\_\_\_ I have participated in one parish group or activity

\_\_\_\_\_ I have not participated in any group or activity

6) Did you contribute to the building fund? (Circle one)

Yes

No

**Thank you for participating in this parish survey. Your time and opinion are greatly appreciated.**

**STRATIFIED SAMPLE LETTER**

November 4, 2002

Dear Parishioner,

Over the past two years I have been participating in the Doctor of Ministry Program at St. Mary Seminary. I am now in my third and final year of the program. The focus of my work in this final year is the writing of a paper on a topic related to pastoral ministry. The ministry project is meant to be a practical application of some area of theology which I have done or could do in my parish. My area of theology is stewardship as it applies to the care of church facilities. I believe it is safe to say that this is a practical area of ministry that I have been involved in. I am attempting to demonstrate that it is not only possible but also appropriate for the pastor to be a spiritual leader in the parish while at the same time attending to the physical needs of the parish facilities. As part of the project, I need to conduct a written survey to determine the level of satisfaction of the parishioners during the various aspects of our building campaign.

You have been chosen to participate in this survey because of your involvement in some aspect of the building project. Please take a few minutes to help me by responding to the enclosed survey, and use the enclosed postage paid envelope to return it to me by November 25<sup>th</sup>. The surveys will be tabulated and the results will become a part of my final paper which is due to be completed by April 1<sup>st</sup>.

I am grateful to you for your time and effort and look forward to your response. I have enclosed an instant lottery ticket as a fun way of showing my appreciation. Good luck!

**RANDOM SAMPLE LETTER**

November 4, 2002

Dear Parishioner,

Over the past two years I have been participating in the Doctor of Ministry Program at St. Mary Seminary. I am now in my third and final year of the program. The focus of my work in this final year is the writing of a paper on a topic related to pastoral ministry. The ministry project is meant to be a practical application of some area of theology which I have done or could do in my parish. My area of theology is stewardship as it applies to the care of church facilities. I believe it is safe to say that this is a practical area of ministry that I have been involved in. I am attempting to demonstrate that it is not only possible but also appropriate for the pastor to be a spiritual leader in the parish while at the same time attending to the physical needs of the parish facilities. As part of the project, I need to conduct a written survey to determine the level of satisfaction of the parishioners during the various aspects of our building campaign.

You have been randomly selected to participate in this survey. Please take a few minutes to help me by responding to the enclosed survey, and use the enclosed postage paid envelope to return it to me by November 25<sup>th</sup>. The surveys will be tabulated and the results will become a part of my final paper which is due to be completed by April 1<sup>st</sup>.

I am grateful to you for your time and effort and look forward to your response. I have enclosed an instant lottery ticket as a fun way of showing my appreciation. Good luck!

## ANNOTATED BIBLIOGRAPHY

Anderson, Ray S., *Minding God's Business*. Grand Rapids: William B. Eerdmans Publishing Company, 1986.

The author is a theologian with prior managing experience who seeks to link theology and management. He specifically targets managers of Christian organizations but some of his ideas can be applied to churches. His focus is the “what” of managing rather than the “how”. He offers both a theological and scriptural basis for understanding management from a Christian perspective. The book contains seven chapters with a brief index. A major plus in this work is a nine page annotated bibliography which should prove helpful in pointing out some other works and is also evidence of a scholarly treatment of the subject.

Anderson, Robert C., *Circles of Influence*. Chicago: Moody Press, 1991.

This book examines the question of expanding leadership capabilities in the church with a particular focus on the qualifications of church leaders. The book contains 360 pages and is divided into four parts and twenty chapters.. It is well indexed, contains many Scriptural references and some good footnotes. Although there is no bibliography, there is a listing of resources at the end of each chapter. I was especially attracted to two chapters on life stages and changing people's minds and hearts. It suggests that a leader is called to be an agent of such change. It includes an examination of Lawrence Kohlberg's six stages of moral developments. This could prove helpful in gaining insights into bringing people on board for a project and unite them for a common task.

Archdiocese of Chicago, *Building and Renovation Kit*, 1982.

This document is a very well done work on both the theory and practice of church building and renovating. One piece of advice to the reader would be to update the bibliography to reflect some more recent church documents. It is important to this document that the people of the parish feel ownership of the project.

Barclay, William, *The Gospel of John Volume 2*. Philadelphia: The Westminster Press, 1975.

This is one volume of seventeen which covers the entire New Testament. The author includes the text and offers very good exegesis of the scriptural texts. Commentary is offered on the entire text by dividing the book into specific passages. The series is helpful for the scholar as well as the preacher.

Berkley, James D., ed., *Leadership Handbook of Management and Administration*. Grand Rapids: Baker Books, 1994.

This is the third book in a series. The first covers Word and Worship, the second Outreach and Care. The book is a collection of articles by different authors on topics such as pastor's personal management, leadership, supervision, church management and finances. The 500 page book is divided into seven parts and contains an excellent table of contents which outlines the chapters and articles. Of particular interest is part three on leadership, part four on management including buildings, grounds, construction and remodeling, and part seven on finances and fund raising. Scattered throughout the book are resources on selected topics which should prove helpful even if it is inconsistent. The volumes are also well indexed.

Berube, David G. "Staying Focused During a Building Campaign," *Leadership*: 19, 96 - 100 (1998).

Describes how blueprints, bricks, fund-raising and fears can tempt a pastor to forget why you they here. Asks what the Lord requires and what might you have done differently.

Block, Peter, *Stewardship*. San Francisco: Berrett - Koehler Publications, 1993.

Somewhat comprehensive look at the issue of stewardship. Claims to be unique in its approach which addresses the reader's level of belief. The author looks at the relationship between political values and economic viability.

Bresnahan, Dick, "What I Wish I Had Known Before Building a Church," *Church*, 12, 25 - 27 (1996).

Looks at the building process as a ministry and offers after the fact insights into how to avoid mistakes and possibly do it better.

Brown, Bill, "The Process of Building," *Liturgy*, 4, 14 - 23 (1986).

Examines ways of involving people and emphasizing teamwork in a building project and includes suggestions for involving the diocese. Appears to be practical with a balance between people and buildings.

Browne, Sheila, "Building the Parish while Building the Church," *Church*, 14, 29 (1998).

Short article with an emphasis on keeping people involved and allowing them to take ownership.



Byron, William J., S.J. "The Purpose and Nature of Leadership," *New Catholic World* 223, 205-208 (1980).

This brief article examines the role of leadership with an emphasis on service, vision and effective communication. Although not particularly scholarly or comprehensive, the article contained some scriptural references which may prove helpful.

Byekwaso, Henry, "Building a Church: Things to Remember," *African Ecclesial Review*, 29:326 - 338 (1987).

This article focuses on building a church in a Catholic setting and the elements necessary to do so successfully. It is a helpful for the person beginning such a project and looking for some basic suggestions on how to get started. The author also summarizes the major components of what is needed in a church building.

Callahan, Kennon L., *Effective Church Finances*. New York: Harper Collins Publishers, 1992.

This relatively short book of 160 pages is divided into four parts and sixteen chapters. It contains a comprehensive index but no bibliography. It focuses on budgeting and examines giving patterns among church goers with suggestions for improvements in each area. Of particular interest was part two on fund raising and capital campaigns. It is concise and to the point in its presentation and contains practical information.

Callahan, Kennon L., *Giving and Stewardship in an Effective Church: A Guide for Every Member*. New York: HarperCollins Publishers, 1992.

Aimed at leadership and congregation to discuss giving. Suggests reading and discussing the text to help increase giving.

Champlin, Joseph M., *Sharing Gifts A Spirituality of Time, Talent, and Treasure*. Collegeville: The Liturgical Press, 1982.

A more theory oriented work than his earlier manual, this text briefly summarizes stewardship from the traditional three aspects of time, talent and treasure. Also discusses the concept of sacrificial giving.

Champlin, Joseph M., *Sharing Treasure, Time & Talent A Parish Manual for Sacrificial Giving or Tithing*. Collegeville: The Liturgical Press, 1982.

A short history and biblical basis for stewardship precede this practical how-to manual. Strong on concept of sacrificial giving and practical helps.

Clements, C. Justin, *The Steward's Way: A Spirituality of Stewardship*. Kansas City: Sheed & Ward, 1997.

Stewardship from a Catholic perspective aimed at the parish setting.

Conway, Daniel, *The Reluctant Steward Revisited*. Saint Meinrad School of Theology: St. Meinrad, Indiana, 2002.

Daniel Conway serves as the project director of this study which revisits a 1992 study of church leaders as reluctant stewards. Not a great deal seems to have changed and their still seems to be a great deal of reluctance and discomfort among clergy regarding their role as stewards. Even more revealing is the feeling among clergy that their seminary preparation was not nearly adequate in this regard and that there does not seem to be much improvement in seminary preparation in the area of stewardship. A fine reflection by Donald Senior is included along with a myriad of graphs summarizing the study.

Cunningham, Agnes. "Pastoral Leadership in the Early Church," *Chicago Studies* 17, 357-370 (1978).

This article looks at the issue of leadership in the early church in the works of Clement of Rome, Irenaeus of Lyons, Cyprian of Carthage and Ignatius of Antioch. The treatment of Ignatius is the most detailed. Some conclusions and lessons are drawn and applied to more current pastoral leadership. The article offers a unique historical perspective to the question by looking at leadership through the eyes of some of the early Church Fathers.

Cunningham, Richard B., *Creative Stewardship*. Nashville: Abingdon Press, 1979.

Author believes that theology and practice should go together. He tries to translate theological notions of stewardship into a terminology which is easily understood.

Deegan, Arthur X, II, *The Priest as Manager*. New York: Bruce Publishing Company, 1969.

The book examines the role of priest as business leader of the parish as one who coordinates the activities of others. The author sees the role of the priest as one who teaches, sanctifies and serves. The book tries to bridge this dual role of priest and manager. Topics include leadership skills, supervision, communication, goal setting, problem solving, decision making, and working with lay persons. These topics were originally the basis of a day of recollection for priests and later the core outline of a seminary leadership course. There is a good table of contents and footnotes but no bibliography. Although a bit dated, it is a good overview of the topic with some spiritual insights.

Fisher, Wallace E., *A New Climate for Stewardship*. Nashville: Abingdon Press, 1976.

Written for lay people and leaders alike who see a need for stewardship and wish to do something about it.

Greenleaf, Robert K., *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. New York: Paulist Press, 1977.

A challenge to the serious reader to reevaluate one's style of leadership to be a servant first and a leader second. After looking at the qualities of a leader and a servant, he goes beyond the individual to examine the institution as servant and trustees as servants. He proceeds to look at the concept of servant leadership as it applies to business, education, foundations and churches. He concludes with two examples of servant leaders and some other concluding thoughts on leadership. There is an index but no bibliography. The book is primarily a collection of talks and essays by the author.

Hokuf, Stephen D., Sr., "Effects of Church Building Project on Ministers and Church," Dallas Theological Seminary, 1998.

Researches Baptist pastors in mid-Atlantic region to ask why many resign soon after a major building project. Offers four reasons: post-project burnout, stresses in relationships, stresses in finances, and desire to achieve and move on.

Judd, Marilyn, *Creating a Stewardship Council*. Collegeville: The Liturgical Press, 1992.

A practical and concise look at establishing a Stewardship Council in a parish setting.

Malphurs, Aubrey, *Advanced Strategic Planning*. Grand Rapids: Baker Books, 1999.

A book which in simplest terms challenges the reader to think outside the box when it comes to ministerial planning. The book is divided into two parts. The first two chapters seeks to prepare leadership to think and act strategically. Part two consists of nine chapters which walks a congregation through the process of strategic planning. The book is well written with excellent summaries throughout highlighting the main points. There is no bibliography but there is a good index and many helpful suggestions in a series of appendices.

Markham, Donna J., *Spiritlinking Leadership*. New York: Paulist Press, 1999.

An excellent presentation aimed at leaders to help them better understand their role as leaders. Emphasis on uniting the gifts of individuals with the needs of the community. Also good insights into the role of the leader to dare to be different by visioning the future rather than being tied to the past.

Murphy, Thomas J., *Toward a Theology of Fund Raising*. Orlando: National Catholic Stewardship Council, 1983.

Bishop Thomas Murphy of Great Falls-Billings delivered this address on stewardship during a 1983 stewardship convention in Orlando.

National Conference of Catholic Bishops, *Stewardship: A Disciple's Response*. Washington, D.C.: USCC, 1992.

Stewardship in the Catholic Church from the bishops' perspective. Invites a response to the call to live as a steward of the church in imitation of the example of Christ.

National Catholic Stewardship Council, *Stewardship: Disciples Respond, a Practical Guide for Pastoral Leaders*. Washington, D.C.: National Catholic Stewardship Council, Inc., 1997.

Practical manual which attempts to offer ideas on the implementation of the bishop's pastoral on stewardship for use by parish leaders.

Richards, Lawrence O. and Hoeldtke, Clyde, *A Theology of Church leadership*. Grand Rapids: Zondervan Publishing House, 1980.

This 400 page work is an examination of a theology of church leadership with a strong section on biblical principles. The book is divided into four parts and twenty-six chapters. It has a detailed index and numerous Scriptural references but lacks a bibliography and source reference. It is heavy reading but may prove helpful for a Scriptural foundation for the topic.

Rusbult, Richard E., *A Workbook on Biblical Stewardship*. Grand Rapids: William B. Eerdmann Publishing Company, 1994.

Emphasis on the biblical roots of stewardship.

Sawchuck, Norman and Rath, Gustave, *Benchmarks of Quality in the Church*. Nashville: Abingdon Press, 1994.

These authors both have engineering backgrounds. For them a benchmark is that which serves as a point of reference in order to measure something. They offer twenty-one benchmarks for the person in ministry to help assess their church's position relative to being a quality church or congregation. They offer suggested questions which could be helpful in creating surveys. Although there is no formal bibliography, there are endnotes and resource materials listed throughout the text. They begin with Jesus as a model for quality in ministry which is a unique perspective on leadership. Of particular interest among the topics were qualities of lay participation and communication related qualities. It is a different sort of book whose content may or may not be helpful and needs further scrutiny of its 160 pages.

Schaller, Lyle E., *What People Expect From Church*. Nashville: Abingdon Press, 1992.

This short 106 page book examines what the person in the pew is seeking today from their church. It is less about denominational labels and more about relational needs. They seek a church that understands their yearnings. What those yearnings are and the scriptural basis for understanding them forms the basis of this book.

Schoedel, William R., *A Commentary on the Letters of Ignatius of Antioch*. Philadelphia: Fortress Press, 1985.

A reference work used specifically for historical purposes. The work is very scholarly. It contains a good introduction and extensive indices.

Shepherd, John, "The Building Committee: The Foundation of a Successful Church Building Program," *Eastern Journal of Practical Theology*, 9, 7 - 12 (1995).

This short article addresses the importance of a good building committee as the foundation of any church building project that will help smooth the way through the project. This short article hits the nail on the head and is a good read for the pastor starting out on a project.

Simmons, Carlyle Casswell, "Strategy for Guiding Pastors and Congregations through a Church Building Project in the Bermuda Conference of the Seventh Day Adventists," Andrews University, 1998.

This dissertation tries to show why architecture should complement theology. Offers a different approach from mainline churches. Work is based on Old Testament studies of sanctuary/temple models and presents a concise theology of church building. Suggests leadership strategies needed to educate a congregation for the task of building.

United States Catholic Conference, *The Priest and Stress*. Washington, D.C.: USCC, 1982.

The Bishop's Committee on Priestly Life and Ministry wrote this article on stress in the priesthood. They examined what they believed to be the sources of stress for priests and offered some possible responses to help relieve that stress.

United States Catholic Conference, *Priests for a New Millennium*. Washington, D. C.: USCC, 2000.

Of particular interest is an article by Bishop Blase J. Cupich of Rapid City on pages 175 - 192 entitled "The Priest as Administrator: Rediscovering our Tradition of Pastoral Leadership". He speaks to the increased demand for administration upon pastors. It addresses administration in the tradition of Jesus as one who is sent to gather disciples and send them out. The bibliography includes references to a USCC article, "The Priest and Stress", 1982; a USCC article, "A Shepherd's Care: Reflections on the Changing Role of Pastor", 1987; and an Origins article, "The Concept of Church as Communion" April 22, 1999. He sees leadership as a gift of the Holy Spirit to build up the Body of Christ and not just to be efficient.

Zimmerman, Joyce Ann, ed., "Building and Renovation," *Liturgical Ministry*, 6, 159 - 194 (1997).

Includes several articles by various authors. Of particular interest are articles on educating the building committee and understanding the giving process. These articles include: "Educating the Building Committee" by Frank Coady; "Donorship and Ownership, A Guide for Understanding the Giving Process" by Glenn CJ Byer; "Things Old and New And in this Place Shall I see God? Biblical and Theological Perspectives" by Alan Barthel; "Liturgical Notes" by Joyce Zimmerman.

Stewardship in Action Program, A Seminar by Kirby Smith Associates. June 24 - 26, 2002, Hershey Resort & Conference Center, Hershey, Pennsylvania.